

Spiritual Songs

OR,

Holy Poems.

A Garden of true Delight,

Containing

All the *Scripture-Songs* that are not in
in the Book of *Psalms*, together with
several sweet *Prophetical* and *Evan-*
gelical *Scriptures*, meet to be
composed into **SONGS**.

*Translated into English Meeter, & fitted to
be sung with any of the common Tunes
of the Psalms.*

Done at first for the Authors own Recreation: But
since Published (before in part, and now more com-
pleat) to be, as a Supplement to the Book of *Psalms*,
out of the same rich Store-house, a further Help to
the Spiritual Solace of his Christian Friends.

And Digested into **SIX BOOKS**, according to the Or-
der and Distinction of the Books of Scripture, out
of which they are taken. Whereof the Table, Page
7th, will give a more particular view.

Deut. 31. 19. *write ye this Song for you, &c.*

Ephes. 5. 18. *And be not drunken with wine, wherein is
excess, but be filled with the Spirit. 19. Speaking to
yourselves in Psalms and Hymns, and Spiritual Songs,
singing and making Melody in your hearts to the Lord.*

Ja. 5. 13. *Is any merry? let him sing Psalms.*

Edinburgh, Printed by the Heir of Andrew Anderson, &c.
For William Dickie Book-seller in Glasgow.

K. Bible
Selections

1163. 6. 23.

All the systems of agriculture that are not in
in the book of the law together with
levelled and not levelled and then
levelled and then, must to be
compared into 30 N.C.S.

44

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605



The Dedication

To my FATHER.

MY Dearest Father, I was left on Thee,
When I became an Orphan destitute:
Who can conceive what Thou hast been to me?
How well Thy Way a Fathers Name did suit!
What have I? nothing that I can call mine;
All that I am and have, Thou didst bestow:
What ever good I claim or hope is Thine;
The fruit of all Thy Gifts to Thee I ow.

But ah my bad returns! Forgive, I pray,
That I so ill Thy Talents do improve.

My blemishes in mercy wash away;

And what is Thine, own and receive in love;

This mite of Service I to Thee commit:

Though He who all possesseth nothing wants,

Yet favourably Look on me and it,

And make both acceptable to Thy Saints.

To my MOTHER.

DEAR Mother, though thou look'st as one
Of Husband, and of kindly Brood bereft;
And few concern'd thee to be mone.

Thou'rt neither Childless nor a Widow left.

Cast young we were upon thine hand,

Then none of us anothers help could be;

Great storms then blew us safe to Land;

Yet cast us far asunder and from thee,

Many to thee have since prov'd strange!

The Dedication.

Some all thy Bowels cruelly have rent;
 Few dutiful: Thou in exchange, (lent.
 Scarce to thy Babes kind look, or hand hast
 Though others court thy Love; yet mind,
 We'r not all yet to one another dead;
 Prov'st thou unfaithful and unkind,
 Our Father frowns, we Children a' bid plead
 Let none thy chaste affections undermine:
 True to thy Husband & thy Children prove
 Take for the Childrens use, a Childs propine
 Thy peace, their joy who doth entirely love

To my BRETHREN.

THough we, Dear Brethren, have been in ill case,
 Left few and scatt'ed from our Family;
 Some Mothers Children angry thrust us by,
 Some Children misregard our black'ned Face:
 Our Father seems our Service to disown,
 And let us languish in an Orphan-state;
 Yet must we not conclude, He doth us hate,
 Or means to disinherit, though He Frown.
 Satan too seeketh Brotherhood to break,
 Amongst Brethren raising jars: Let us preserve
 The Band of Love entire: This is the Nerve,
 Which, whilst we are, we never shall be weak.
 This little Work I offer to the view
 Of your more piercing eyes; that what defect
 You find, you may both pardon and correct;
 And with our pray'rs joyn't Songs we may renew.

To my CHILDREN.

MY Little Children, ever dear to me,
 My Joy, my Crown, mine hearts Delight;
 Given and brought forth you were by Heav'ns Decree
 You'r mine, but first the Lords by Right.
 That I but poor and empty am, you know,
 No goods among you have to share,
 Nor can attend your Education now;
 Yet cannot quit Paternal Care.

For

The Dedication.

His-Familiar some already be,
Richly-provided for; the rest
Of you, as Orphans, left: so was't with me;
Yet was I furnish'd with the best.
JEHOVAH I did for my Father take,
When He took mine: He took the place;
I found it well: the same choice If ye make,
You'll never need to fear your case.
Whil'st you expos'd to Snares and Dangers go,
Without one to direct your way;
Cleave close to Him, to Scripture-Light, and so
His Grace will never let you stray.
His Glory and your Souls be to you dear:
In Love fast joyn'd together be:
From Truths Ways, by no worldly Bait or Fear,
Allured be or made to flee.
Since no great Legacy is left me now
To give; This little Pledge of Love receive
And well-improve: With hope I leave't to you
That we together yet a Song shall have.

The Dedication to my Friends.

F*riends*, We are bound to bless our Enemies:
The smallest Ones we ought not to despise.
Friends that are such indeed are very rare,
Whom we should entertain with special care.
But we our Friendship further should extend
To all our Lord counts Friends: We should contend
How far we can in Friendship overcome
All others. But we are oblig'd to some
With mutual kindness their Respects to pay:
To you it is in a peculiar way
I owe my Love, and Confidence; and so,
As to all Friends of Christ I Service owe,
Yet you, as you ly nearest to my Heart,
In all that's mine may claim the chiefest part:
Excluding not these mentioned above;
You'r all in one the Objects of my Love.
Acceptable to you I hope to find
This bit of Service, which I had design'd
To Serve unto you as a Sp'ritual aid,
To Tune your Hearts for chearful times or sad.
Here you have choice for both: But I confess, The

The Dedication.

The Matter's not beholding to the Dress.
The Matter's Gods, what's good in th' other too :
The Faults are only mine. Then, pray you, be
Friendly accept my aim ; which truly was,
That this as good might current with you pass :
And if you find it worth the while to you,
My pains I care not who shall disallow.
If you be pleas'd, the Censures of prophane
Or Carping *Annus's* I will disdain.
Who with quaint Strains their Fancy-rich would please,
Will not find here a Cure for that Disease.
The plainest Stile Gods Language doth besit,
For all, whose profit is concern'd in it.
No Gall, no biting Satyr here you'll find,
To Grate or Gratify the Readers Mind.
This single Mute means only innocence,
Pleasure and Profit, but to none offence.
My Friendly offer do not you refuse ;
Pray, have it then, and with Gods Blessing use.
Pray for your Friend. If this your Solace bring,
Sing now, till we shall all together Sing.

The Dedication

Of the First Edition of the Song of Solomon,
with some of the rest of these
Scriptural Songs, then Published
with it.

ACROSTICK.

More aged Christian, who hast sail'd thorough
Many a Sea of Trouble, and art now
Arrived near the Port ; this Gift allow.
Perswade thyself to sing.

Likewise, Thou that hast launch'd forth, yet art
Amidst the waves far off from Land ; take heart,
Conceive good hopes : Thy Pilot acts His part:
Sing Praises to thy King.

THE

THE T A B L E OF

The Order and Titles of these Six BOOKS of Spiritual Songs, Directing to the proper Title Pages of each Book. Together with the Number of Songs contained in each Book; The particular Tables of which are to be found on the back-sides of each Title-page, unto which also this Table directeth you, As follows.

Book	Comprehending	Pag.
I	The Songs contained in the Historical part of the Old Testament. The Songs IX. The Table of them	I. 2
II	The Song of Solomon, called the Song of Songs. To which by way of Appendix is subjoyned, Christs Commendation of Himself to us, under the Name of Wisdom, Prov. 8.	37.
III	The Songs IX. The Table of them Songs taken out of the Book of Isaiah	38. 71
IV	The Songs X. and four short Songs. The Table The Lamentations of Jeremiah, with some Additional Passages out of the same Prophet.	72. 115
V	The Songs XIII. The Table of them Songs taken out of Daniel and the smaller Prophets.	116 175
VI	The Songs IX. The Table of them The Songs of the New Testament, with some other sweet Evangelical Passages out of Johns Gospel and the Epistles, meet to be Composed into Songs.	176 205
	The Songs XVIII. The Table of them	206
	Concluded with six short Gospel-Doxologies, and the Gospel-Benediction Upwards of 72. in all.	

Advertisement.

For easier Comparing with the Text, the number of the Verses, as they stand in your Bibles, are Prefixt to the Lines, where they begin, as they are in your Psalm Books: But because these Songs do not always begin, proceed, and end with the Chapter; Therefore for easier finding and Quoting them, the Numbers of the double Verses of each Song, or part of a Song, are set in betwixt each of them.

E R R A T A.

THe Corrector hath done his Part so well, that (unless it be perhaps, and but rarely in some Letter or Point, or Figure, which may escape the exactest Eye, and cannot wrong the Sense, or demur the Reader) Errors worth noticing, especially in the body of the Songs, or yet in the rest, it is hoped will be found very few (if any at all) if you amend with your Pen these few. Pag. 21 l. 3 last word, read fought. P. 29 the head l. and l. 9 for 2 Chr. 7. 1 Chr. P. 31 the head l. for 1 Chr. 1. 7. 1 Chr. 17. Preface to Book 4. p. 118. l. 8. for in the Third each, 7. As likewise in the Third, where each. Ibid. l. 33. 7. heartily. P. 181 head l. 7. Song 2. P. 206 l. 11 for Joh. 15. c. 7. Joh. 15. 1. P. 211. head l. 7. Song 3. P. 216. l. 24. 7. sight. P. 217 l. 22 after Father

l. 1. p. 16. l. 24 for Destroy & root them out
road. & then quite destroy & rout

In Laudem operis.

E Nihîl Materies, Deus Autor, Finis, & usus
Condecorant numeros hos Melopæ tuos.
Materiam celebrare potest quis laudibus æquis,
Quæ superat cunctas? est quia laudis apex.
Flumen ab oceano veluti venit, arbore fructus,
Sic hinc omnis honos, lausque, decusque fluunt.
Hic videas Solymam sursum, ferrique deorsum,
Puppis ut in vitreis præcipitatur aquis.
Conjurant venti, furit unda, Petræque minantur;
Tuta sed in portum ducitur ipsa rates.
Sunt ut oves sancti, referunt mitesque columbae;
Morte frequentantur, multiplicantur eâ.
Nenie apud Grandes habeantur Gemma profanos;
Discat & incertum vulgus inane melos.
Ex hoc Thesouro tu cantica dulcia promas,
Quæis recrees animam, compositamque feras.
Quando Melancholicis mens est jactata procellis,
Tunc hanc dulcisonam præstat adire Lyram.
Sive venenatis languoris læsa sagittis;
Gratius antidotum, nobilisque nec hoc.
Objiciat si quis, tempus trivisse canendo
An decet hoc nostrum? non lacrymando magis.
Est Philomela viri vivens emblemata fidelis
Quæ canit hyberno tempore dulce melos.
Autor eam sequitur: docuit DEUS, atque Parentes;
Ex quibus hanc duplicem traxerit ipse Quors.
utilitate suâ, nec non solamine suadet,
Quæis fuit impletus, quum modulatus erat.
Compita dedecorat pietatis mæror iniquus
Et perit hinc anima, corporis atque salus.
Terriculum multis hic ne amplectantur Jesu,
Corde vias: ne cum grande dolore cadant.
Allicit omnis ovans semitam calcare beatam,
Terret at a semita Languidus usque sacrâ,
Plus Aloës, quam Mellis habet quoque vultus amarus
Lædit Evangelium dulce, salubre, pium.

uti Demento, nec nos discamus abuti
Si cupimus Domini carpere ovanter jecti

The same in English.

Matter Divine, God Author, Use, and End;
Most sweet Composer, These thy Verse commend,
Who can a Subject, as it merit's raise,
Which goes beyond, and far surmounts all praise?
As th' Ocean rivers giv's, Trees fruit bestow;
So hence all honour, praise, and credit flow.
Here you may see the Church toss'd to, and fro
As Ship is driv'n at Sea, when fierce winds blow.
The winds conspire, The Sea doth rage, Rocks threaten;
And yet the Ship lands safe, tho weather-beaten.
Saints are like Sheep, and Doves for harmlesness,
To death accusom'd, yet by death increase.
With Grandees let profane songs precious be,
And let the vulgar cant vain melodie.
Out of this Treasure, Thou may'st bring Songs sweet,
To recreate thy Soul, compose thy Spirit.
When melancholy-storms thy mind distress,
To this sweet harp forthwith make Thou address.
If poyson'd darts of languor thy mind wound,
Ne're antidot than this, more rare was found.
If any say: Should time in Songs be spent?
And should not rather we in tears lament?
The Nightingale holds lively forth a Salor,
For in the Winter sweetly she doth chant.
The Author's like this Bird: God, and the Kind
He's come of, taught him this twice cheerful mind.
From's profit, and solace, he doth perswade
Wherewith he fill'd was, when these Lines he made.
Religion's way is stain'd through sinful flurt
By this the health of Soul, and Body's hurt,
This Bugbear, scars men Jesus way to follow,
Lest too much sorrow should them then up-swallow,
Who dorth, rejoyce to tread the way of Bless,
Doth others charm: but drooping tears from this.
More bitterness than sweet, hath Melancholy
It wrongs the Gospel sweet, wholsom, and holy.
T'use, not abuse allowance, Let's essay
If cheerfully we would hold on God's way.

Made by a lover of sweet Mea

11. 11.

The Preface to the Reader.

Christian Reader.

THese Scriptural-Songs having once and again, a good many years ago, seen the Light in part, and in some parcels of them, and being afterwards put into a more compleat frame (though for the Perusers benefit, distinguished into several Parts or Books, as before; yet for the same cause also) to be published all together in one Book; the Author did find himself obliged (waving any Narrative of the first occasion and Progress) to prefix to the whole, some account of what he judged most fit to acquaint thee with, concerning his Design in this little Work, that which he hath done to it, and his Management of it.

You may then be pleased to know, as to his Design, that it is still the same it was (as he declared) in the first Publication, *viz* That as it was at first a piece of refreshful Recreation to himself; so it might prove not unuseful, or unpleasing to others, at least, those of the more serious sort; For as to the greater part of people, It is rather to be wished than hoped (considering the corrupt inclinations of the most) that this, or any thing of like nature, might take up some of the room of those profane Idle Ballads, that are so readly every where entertained, and but too liberally furnished, to feed the light humours, especially of the younger sort, who are apt to make small account of any thing tending to the promoting of piety, as wares not worth buying: Which together with the diffidence he had of any thing, that might from him be to general advantage, and the various Censures, he could not but know, any thing that goes abroad into the world, and nothing more than Poems, especially proceeding from an obscure Author, usually undergo (as the several Palats of men, whether knowing or ignorant, do diversly relish them) did not a little fear him from bringing it forth thus far into the Light: Notwithstanding as from the Conscience of the sincerity of his own Intentions and the proof he had of the Lords Assistance all along in it; so from several Reverend Ministers and good Christians, to whom the former Essays were acceptable, he received no small encouragement to go on with it.

The Preface

Now, as for what he hath done: If it should be excepted against by any, That he hath not kept within the bounds of *Scripture-Songs*, but hath put many more *Scriptures* into Songs, than were intended for such by the Spirit of God. He hath these things to say by way of Apology; 1. He is not perswaded that it was the Design of the Spirit of God altogether to confine us to these, when He recommends to us, for our own Solace and mutual Instruction, the use of *Psalms, Hymns, and Spiritual Songs*; *Eph. 5. 19. Col. 3. 16.* For, since, besides those we have in *Scripture-Record*, (which are almost all in the Old-Testament) It seems there was in the Apostles days an extraordinary Gift of Composing, or uttering of *Psalms* in the Church, *1 Cor. 14. 26.* And that Gift being now ceased; he seeth no reason why, in supply thereof, the *Scripture* affording so plentiful matter, & so appositly express'd in the Holy Ghosts own words, we may not allowably take of the Lords own Stuff, as well for singing as for praying and other holy uses; especially those Evangelical purposes, that are not so fully or clearly express'd in the *Psalms*, and other *Scripture Songs*; which those that are apt to scruple singing the most pious Songs of merely humane Composure, would not find cause so much to scare at. 2. This is but an Essay, how other *Sweet Scriptures* will go, being put into Songs: and being designed only for privat, not for publick use, he thought he might take the more liberty to furnish with the greater variety, to the increas of their Spiritual pleasure, those that love to solace themselves with Songs of the holy Ghosts own enditing; When it shall be thought fit (as once was intended by this Church) to adjoin the rest of the *Scriptural-Songs* to the Book of *Psalms*, for publick use, and an approved Paraphrase shall be framed or pitched on for that purpose, it may be considered how many are to be reckoned of that number; which he will not take upon him to determine. But 3. As some of those he accounteth to be among *Scripture-Songs*, which he finds not usually noticed as such by Expositors; so he humbly thinks, he hath pitch'd on none that do not contain matter proper for singing, and are not for the Subject and strain of them, of near affinity to the other *Psalms* and Songs, made up of *Prayers, Praises, Complaints, Instructions,*

ons, *Consolations*, &c. And a great many of them no less Poetical: Not all, it is granted; yet some, that are not originally written in Poetical stile, have been reckoned among *Scripture-Songs*, as *David's Lamentation*, 2 Sam. 7. and *Daniels Prayer*, &c. And those taken out of the Gospel and Epistles of *John*. Though the stile be simple and plain, yet it is the Lords (who knows how to choose and use as well His Penmen, as Stiles of speaking and writing in what variety He pleaseth) which should make it the more venerable: And besides that the divine sublimeness of the matter shines the more amidst the same, those heavenly discourses want not Intermixtures of Flowers of Poësie; and, being put in Measures, have a sufficiency of what is requisite for *Lyrick Poësie*, which falls usually lower than the high masculine Tone of the *Heroick*; being chiefly designed to suit or stir the several passions or affections, as may be seen in many of the *Psalms*: And what can be more divinely affecting, than those sweet *Consolations* and *Directions* the Lord gives His Disciples; but especially that His most Heavenly and Soul-ravishing *Prayer*? As for *Pauls Divine Oratory*, it is such, with the Excellency of his matter, as would notably suit with well conceived Measures, to pass amongst the most elegant Poësies.

But for those taken out of the Prophets, they may be affirmed, even in their Original Dress, to be most Poetical; no *Heroick Poësie* in any Author being of a more masculine elevated strain, than many of the *Prophetical Oracles*, and in special those of *Isaiah*. How far the ancient *Hebrews* in their Poësies made use of Measures (which some learned men have taken pains to trace) and by what rules they have walked, the Lineaments are somewhat obscure, and he much inclines (under correction) to think, that Measures (as they are not of alike extent) are not (especially as they have been since used) so ancient as Poësie it self, and Rime far latter than either; howbeit some vestiges of both, may be found in some of those ancient Poësies. But however; the Stile is still sufficiently discernable, not only in those holy *Poems* composed for singing; but in all those Speeches and Discourses, that were uttered under any *Spiritual* or *Prophetical Rapture*, or more than usual

The Preface

elevation of Spirit: As in *Jacob* and *Moses*, their blessing of the Tribes, *Dauids* last words; Even *Balaam*, when the Spirit of Propheſie came upon him, is ſaid to take up his Parable, or Sentence, viz. (as *Diodati* notes) Gods answer uttered in numerous, and ſententious terms, beyond the vulgar manner of ſpeaking, Num. 23. 7. *Jobs* continuing his Diſcourſe, in the ſame kind of Stile is called ſo too, Job 27. 1. On the ſame account are *Solomons Proverbs* ſo called, &c. Now this being uſual to thoſe that are under any peculiar elevations of Spirit, to be carried out of the ordinary Rode of Diſcourſe, into a more elevated Strain; No marvel it fell out to be ſo in the Oracles of the Prophets, who were admitted to ſo near a Converſe with God and intellectual Beings, received Revelations of things Divine, and ſo far tranſcending the reach of their own underſtandings under peculiar Notions and Images: and ſpeaking, in thoſe Holy Raptures, by immediat Inſpiration, under which Diſcourſe rather floweth out of the man (as one ſpeaketh of it) than from him, rather carrieth the tongue than is carried by it, and proceedeth rather from thoſe Ideas and impreſſions the man hath in his mind, than from his own judgment and ordering; whence it is uſually called *The word which they ſaw, came to them, was put in their mouth, &c.* It is true, ſeveral of their Popular Sermons were (as was moſt fit) delivered in plain Stile, though oft not without intermixtures of the other; and the Declarations of ſuch viſions, as were repreſented under Types with their Explications, as thoſe of *Ezekiel*, *DanIEL*, *Zechariah*, the *Revelation*, &c. required an hiſtorical Stile; yet that which is in a more ſtrict ſenſe called *Propheſying*, runs ſtill into the Poetical ſtrain. As for example, you may ſee the difference, betwixt what is delivered in plain Stile, what in Prophetical, by comparing Jer. 25. what preceeds verſe 30. Where he is bid *Propheſie*, with what follows. *Iſai.* 37. 6, 7. and from verſe 30. with verſe 22. to 30. All in *Zecharie* almoſt, preceeding Chap. 9. with what follows; which change of Stile may be obſerved in many other places. Hence, by Analogie, that manner of ſpeaking, when one was aſſected by any extraordinary motions either of the evil or good Spirit, was called *Propheſying* (which be-
ing

ing sometimes accompanied with some unusual Gestures, profane scoffers took occasion to call Prophets *mad-men*, as 2 King. 9. 11. Jer. 29. 26.) you may compare 1 Sam. 18. 10. with Chap. 10. 5, 10. and 19. 20. to the end. Howbeit the holy Prophets were never so transported in Mind, Speech and Behaviour, as to be deprived of the use of their Judgment and Discretion, or; amidst all their elevations, to be out of the temper of a composed Mind; far from those diabolical Furies, and Epileptick Extracies, the heathenish Oracle-mongers, posselt with the evil Spirit, were transported into; Though this was common to both, that the uttering of those extraordinary impressions fell natively into the elevated Poetical Stile, in which, even the heathen Oracles were generally delivered. From this Harmony betwixt Prophesie and Poesie (as there would also seem to be betwixt Musick and the Spirit of Prophesie coming upon one, from 2 King. 3. 15.) the same name *Vates* became common to both Prophet and Poet, as these also had their Poetical (Furies, as they were called, or) Raptures, in which they sometimes acted the Prophets, and their famed Poets were among the heathens in veneration as such; according to which esteem generally had of them, the Apostle Paul gives them the one and the other Name indifferently, Act. 17. 28. with Tit. 1. 12. But (leaving further Discourse of this to those of greater Reading and Judgment, what is said being but too much for this place) It is no smal Commendation of Poesie, that the Lord hath given us so much of His Word in that Stile; Doubtless, in the depth of Divine Wisdom and Bountie, for the great Majesty of it, and for an help both to our Affections and Memory, See Deut. 31. 19, 20. And the singing of holy Songs, being an Ordinance of His ordered for His own Glory, and to be a part of the Saints Spiritual Entertainment amidst the Toils and Sorrows of their Pilgrimage here, till they attain unto their everlasting Song above; Therefore hath He so much called to that Dutie, furnisht us with so many Songs, and left us so much field in His Word for them. Out of which these here pickt up from among the Prophets (tho he grants, several others might have been no less pertinent, yet) to him appeared among the most ap-

posit;

The Preface

posit; being for *Stile* Poetical, for *matter* most Evangelical, and such of them, as are not formally denominated *Songs*, are either really upon the matter such, as *Isai.* 14. 4. and 25. 1. and 63. from *verse* 7. to the end of *chap.* 64. That which preceeds from *verse* 1. being an excellent Poetical Prologue to it; or proposed as matter of singing, as *Isai.* 35. and 42. and 53. compared with 54. 1. and some others; or else sufficiently holding it forth: or so connected with the *Songs*, to which they are adjoyned, that they could not well be separated, as *Isai.* 25. from *verse* 6. and 26. from *v.* 20. Concerning some others, you have a touch in the Prefaces to *Book* 2 and 4. And in some of their *Proëms*. Therefore insisting no more on this: there may seem to be more need of an *Apologie* for the Authors management of this work; which yet he intends to trouble you no further with, than by giving a short and sincere account of it.

You may easily perceive his aim was not at *Quaint-strains* to please delicat ears; such may bive abundance of these elsewhere. He is no Professor (though a lover of Poesie;) and were he one, he would not think such a strain proper for the design of this Work: Not, but that such a Gift might be notably well improved on *Spiritual Subjects*; which, being in themselves so sublime, and ravishing of the affections, cannot but furnish both matter and passions to a Poet that hath a *Spiritual* and tender heart: Witness the many *Prophetical Oracles* (as said is) and *Songs*, and in special, that of *Solomon* endited by Gods Spirit, in the highest Strains of Poesie: Besides that some eminent Poets have employed their vein this way to very good purpose; which shew, how passing well *Spiritual Subjects* do become the greatest flourishes of all sorts of Poetrie. It were pite, that many rank high-flying wits should have wasted so excellent a Talent on lascivious Subjects, and wicked *Satyrs*. But the part acted here is, not so much of a Poet (scarce of a Paraphrast) as a Translator, studying all he can to keep his matter in the same Garb, the Spirit of God hath left it in; and though it be with no small abatement, since no Translation can bring with it all the Beauties of the Original; yet a beautiful face will retain its native Comeliness (yea, sometimes it will best appear)

To the Reader.

In the plainest Dress, if not sordid. For the design of this being to have it as generally useful as possible, as well to the simple and ignorant, as to the more Judicious and Learned; he aimed no further, than that nothing might be harsh and unpleasant to a Poetical ear, and nothing either injurious to the Text, or without the reach of vulgar Capacitie. These being the Measures he took; In conformitie thereunto, he hath fitted them all to the common Tunes, endeavouring to make them run as close as possible to the Text, which is generally best liked: having therefore cast them in severall Moulds, he hath not made use of severall Paraphrases, even offering themselves, that might seem to carry some greater lustre of Poesie, where he could with tolerable smoothness keep closer to the words: Yet hath he not so precisely stricted himself to these, as not to admit of a pertinent Paraphrase, Synonymous, Equivalent, or Explicatory Word or Sentence, where the words of the Text would not fit or make out the Lines or Verses without unhandsomely breaking, or too much straining them. For though the Holy Ghost hath chosen His own Words, as fittest to express his own mind; yet the Sense, which is the main, being duly regarded, that words are not too nicely to be stuck to, the Apostles Quotations of Old Testament-Scriptures are a proof; yea, there is no Translation of one Language into another, even in Prose, though the most close (as our Scripture Translations are) but must admit of some explicatorie words, and alteration of Phrases, according to the proprieties of each Tongue: much more must that libertie be allowed to those that translate any Text into Measures, where the Laws of meeter are also to be regarded; the neglect of which would destroy the end of both Poesie and Singing, by rendering that harsh and barbarous, which should be harmonious and sweet to the ear, the better to touch, quicken and raise the affections. It is true, there is need both of Prudence and Tenderness in this. But he is satisfied to submit to the censure of the Judicious and Learned, that shall design to take but a little of that pains in perusing, that he hath had in framing of them, whether in contracting, or enlarging, in metaphrasing, or paraphrasing. he hath either detracted from, or, added to, darkned, or altered the Sense of the

Text

The Preface

Text, or with respect to Meeter, hath soisted in words or phrases superfluous and impertinent, or his own Notions in stead of the Holy Ghosts meaning: Yea, he hath been very sparing to determine the Sense, where Interpreters differ, (especially, if the difference be of any consequence, that due regard being still had to the Analogie of Faith, and that the Sense be not forced upon the Text, but natively yeilded by it, no mans opinion might be prejudged) further than our own received Translation doth, which he doth unwillingly reced from for Words, or Sense; unless the diverse Marginal readings leave a latitude, and be in his opinion preferable; or that he may the more fully express the genuine import or Emphasis of the Original; which (with Expositors of best Note he could have the use of) he hath carefully all alongst perused, and laboured to keep so close by, that he choosed rather to transgress against some of the proprieties of our own Language, than miss of the weight of the most significant Words, and Phrases, that those Languages (especially the *Hebrew*) abound with: Yea some, that may seem to be meerly his own additional amplifications, are but a more full expression of the Import of the Original Words, as the skilled may perceive (for instance) by comparing the Paraphrase of *Isai.* 26. 14. B. 3. S. 5. with the significations of the Word פְּנִים and that of *Hos* 14. 8. B 5. S. 3. with the Word צַבִּי. Now in all these, so far as he can discern, he hath allowed himself no greater libertie than hath been used in our latest Paraphrase of the *Psalms*, which he took for his Model, as questionless (complexly taken) for smoothness with closeness to the Text (which was mainly designed in the composure) the best of any he hath seen extant in our Tongue, and with much diligence revised, ere it came the length of publick approbation; yet as no humane work how elaborat so ever, is so perfect as not to admit of some amendment, (which by long use becomes the more observable;) he therefore took some time to go thorow, consider, and note down what he thought might be helped, and how, with the least discernable alteration, (which might perhaps prove of some use for a new edition) that he might be the better enabled, in revising of these Lines, to amend what he found in them de-

defective or redundant, not so fit in the joyning and suspending of Sentences, for reading the Line to sing, harshly sounding in the Meeter, or Rime, especially to English Ears, which he hath all along, so far as his skill extends, had regard to. Yet when all is done, he were arrogant, to presume, that he hath either reached the perfection of the Copie, or yet escaped all these, or greater Faults, which may be better espied by other clearer sighted Persons, than by himself; though none hath hitherto been more readie to remark, acknowledge and rest unsatisfied with them, than himself; but that he finds it easier to note than to amend them, chiefly in a work of this nature, in which one is so confined, and hath so many touches to keep; but wherein he hath failed, hath not been for want of diligence, but of ability to do better (which an happier Pen might have effected, with much more ease) for there is scarce a Word, Phrase, or Particle he hath not oftener than once weighed, how it might stand both with the Lines for Meeter, and with the true Sense of the Text, altering still what he was not pleased with, yea, sometimes a whole verse, for some supposed defect in one or other of these, yet being willing rather to fail in the exactness of Verse or Rime, than wrong the Text in the least. It is true, there are some passages he hath more observably contracted; but it is chiefly in those Songs, wherein he pickt up (as out of *Johns* Gospel, and the *Epistles*) what he judged most for his purpose, from among the rest; in some of which also there was a necessary change of person made from the Second to the First, and from the First to the Third, that they might be put into the right mould of a Song; but without injurie to, diminution or alteration of the Sense of either Text, or Context; what he hath made use of carries its Sense entire, without prejudice of the rest; as the discerning Reader may, by comparing, easily perceive.

As for the *Proems* set before the Songs, they being not at first designed by the Author, but, coming into his mind at the first publishing, to do somewhat of that kind in short, which might give some hint of the Argument, or afford some profitable meditation upon the purpose of the Song, one or more, to which they were prefixed; having

The Preface, &c.

having begun, he held on with them : wherein, though he had a little more liberty of Fancie than in the Songs, yet was he confined to say somewhat to the purpose in short, which fell out longer or shorter, of this or that kind of Verse, less or more happily (though all of them, as but *Craſſa Minerva*) as came to hand, & his thoughts for the time could, without straining, most easily expreſs them. He resolves to make no further Apologie for them. But if any think it worth the while to peruse them, and do reſiſh any thing in them, they may find them not altogether destitute of profitable matter, however little they have of Poſie ; thoſe that being of a different Palat, shall think them unnecessary, may overpaſſe them, they can do no hurt: and truly the work it self (if it should be thought worthy to survive a second impression) though it were wholly stripped of them, it would be no great loss to it, nor trouble to the Authors mind, whose design and labour were least concerned in them, further than that they might not be rude, or impertinent.

He requests thee, Christian Reader, to take all, as thou findest, in good part : And, if these Lines shall be so happy, as to afford thee any spiritual profit or pleasure, to joyn thy mutual Prayers, and Thanksgivings with his; who (that none, for love or dislike to the Person, may be partial to the work) desires to be known to thee by no other Name, but that of A servant to thy Edification. *Adieu.*

Spiritual Songs.

The First

B O O K

Comprehending the SONGS contained
in the Historical Part of the
Old Testament,

*Translated into English Meeter, and fitted to be
Sung with any of the common Tunes of the
Psalms.*

The Second Edition (and of some of them the Third)
Revised and Corrected by the Author.

The Number, Titles and Order of the Songs, the follow-
ing Page will shew,

Psal. 44. 1. *Our fathers have told us what work Thou didst
in their days, in the times of old.*

Psal. 145. 4. *One generation shall praise Thy works to another
and shall declare Thy mighty acts.... Vers. 7. They shall a-
bandantly utter the memory of Thy great goodness, and shall
sing of Thy righteousness.*

Psal. 147. 1. *It is good to sing praises to our God: for it is
pleasant, and praise is comely.*

• E D I N B U R G H,

Printed by the Heir of Andrew Anderson, Printer to His
most Sacred Majesty, Anno DOM. 1686.

*The Songs contained in this Book
are as follows.*

Song.

- I The first Song of Moses, Exod. 15. 1.*
- II The second Song of Moses, Deut. 32. 1.*
- III Moses his last words, Deut. 32. 26.*
- IV The Song of Deborah and Barak, Judg. 5. 1.*
- V The Song of Hannah, 1 Sam. 2. 1.*
- VI Davids Lamentation over Saul and Jonathan,
2 Sam. 1. 19.*
- VII Davids Thanksgiving, and Prayer after the Lords
message to him, relating to his purpose of build-
ing the Temple, 2 Sam. 17. 18.*
- VIII Davids Thanksgiving and Prayer, when he
and the Princes offered for building of the
Temple, 1 Chron. 29. 10.*
- IX Davids last words, 2 Sam. 23. 1.*

*Peruse these Lines with Godly mind,
So may'st thou by them profit find.*

Spiritual Songs.

BOOK I.

Comprehending the Songs contained in the
Historical part of the Old Testament.

Upon the first Song of Moses.

THe first of Songs the world hath on record
The Churches Triumph sounds unto the Lord.
Tis not, yet is the last that She shall sing
O'er such as all the part of Egypt King.

S O N G I.

The Song of Moses at the Red-sea.
Exod. 15. 1.

I Will sing to the Lord, who hath
His glorious greatness shown;
For He the horse into the sea
hath with his rider thrown.
2 The Lord's my strength and Song; He
been my Salvation:
My God, I will prepare for Him
an habitation.

He is my fathers God, and I
will celebrate His fame.

3 The Lord He is a man of war;
JEHOVAH is His Name.

4 He Pharaohs Charets and his Host
made in the Sea to fall:
And in the Red-Sea drowned are
his chosen Captains all.

5 And them the Seas devouring depths
o'rwelmed every one:

So they into the bottom sank,
much like unto a stone.

6 Lord, Thy right hand hath shined forth
in power gloriously:

Thy right hand, Lord, in pieces small
hath dashed the enemy.

7 And, in Thy great Excellency,
those Thou hast overthrown
That rose against Thee, sending forth
Thine indignation;

Which did as stubble them consume.

8 And, with the blast which did
Come from Thy Nostrils, were the fouds
together gathered.

9 The fluid waters, as an heap,
were upright made to stand:

In heart of Seas congealed were
the depths, at Thy Command.

9 I will pursue them close behind,
the enemy did say:

Song 1. Moses, Exod. 15. 1.

I will them overtake, and then
will distribute the prey.

6.
On them I all my hearts desire
will fully satiate:

My sword I will draw out, mine hand
shall them exterminate.

10 But then Thou with Thy wind didst
the Sea them covered; (blow,

And, in the mighty waters, they
sank to the ground, as lead.

7.
11 Lord, who is like to Thee amongst
all that excel in might?

Who may compare with Thee, that shinest
in Holiness most bright?

In praises fearful, wonders great
effecting by Thy pow'r?

12 Thy right hand when thou stretchedst
the earth did them devour. (out,

8.
13 Thine own redeemed people Thou
hast led forth in Thy Grace;

And in Thy strength shalt guide them to
Thy holy dwelling-place.

14 The People shall be sore afraid,
when this they shall hear told:

On Palestines inhabitants
great sorrow shall take hold.

15 The Dukes of *Edoms* land shall be
amazed greatly then:

And fearful trembling shall take hold
on *Moabs* mighty men.

All *Canaan's* inhabitants
shall wholly melt away.

16 With sore affrightment seizing them
be terrifi'd shall they.

10.

By Thy great Arm, O Lord, they shall
as still be as a stone ;

Until Thy purchas'd People pass,
till all have overgone.

17 Lord, Thou shalt bring, and plant them
the mount, which, by Thy Grace, (in
Thou hast made Thine inheritance,
and Thine own dwelling place ;

11.

Lord, in the Sanctuary, which
Thy hands have stablish't sure.

18 For ever and for ever shall
JEHOVAHS Reign endure.

19 Because the horse and chariots, which
to Pharaoh did pertain,

And horse-men went into the sea,
but God did bring again

On them the waters of the sea ;
but Isra'ls children they

Amidst

Amidst the sea, as on dry land,
did forward make their way.

Miriam, &c.

21 Sing to the Lord, who hath His power
triumphantly made known,
For He the horse into the sea
hath with his rider thrown.

Upon the second Song of Moses,

Here Love divine compar'd you see
with mans ingratitude,
And anger just out-wrestled by
His mercies multitude.

Here sad things triumph over much sweet
so fitly all along,
As all His peoples woes at length
end in a joyful Song.

Its best Epistle is, that the most fit
Commends it to His peoples memory.

Deut. 32. 19, 21.

SONG II.

The Song of Moses, dictated to him by God for the People,
a little before his death, Deut. 32. 1.

Hear, O ye Heav'n, and I will speak;
and give attentive heed,
O Earth, unto the words, which from
my mouth are to proceed.
2 My Doctrine shall distill as rain;
my speech flow sweetly shall.

As dew and small rain on young herbs,
as show'rs on grass do fall.

2.
3 Because the Name of God the Lord
I publish will abroad;
Greatness do ye and Majesty
ascribe unto our God.

4 This ROCK His work most perfect is;
His ways all judgement be:

A God of truth, void of all ill,
most just and right is He.

3.
5 But they themselves corrupted have
their spot doth them declare

No sons of his: for they a race
perverse and crooked are.

6 O foolish people and unwise,
thus God requite do ye ?

Thy father is not He, that bought,
that made and stablished thee ?

4.
7 The days of old, all ages past
mind and consider well:

Thy father ask, he'll shew to thee;
thine Elders will thee tell.

8 When as the Highest did divide,
unto the nations

Their heritages, and did send
asunder Adams sons;

He to the people did appoint,
the bounds that them beset,
According to the number of
the sons of *Israel*.

9 Because His chosen people is
the Lords own Portion:
His servant *Jacob* is the lot
of His possession.

10 He found him in a desert land,
and uninhabited;
A waste and howling wilderness;
there him about He led:
His will He made him understand;
and kept him tenderly,
As men are careful to preserve
the apple of their eye.

11 As the Eagle stirreth up her nest,
and flutt'reth o'er her young;
Spreads out her wings, them takes and bears
upon her wings along:
12 So did *JEHOVAH* him conduct,
even He himself alone:
Of forreign gods in company
with Him there was not one.

13 And He did cause him for to ride
upon earths places high, A 5 That

That He the increase of the fields
might eat abundantlie :
He made him also from the rock
suck hony plenteously ;
And He did make the flinty rock
with oyl him to supply,

14. Butter of kine he wanted not ;
with milk He did him feed
Of smaller flocks, with fat of Lambs,
and Rams of *Bashan* breed :
Great hee-goats also, with the fat
of reins of wheat most fine ;
And thou wast made to drink the bloud
of grapes, ev'n purest wine.

15 *Jeshurun* then waxt fat and kickt,
when he so well was fed :
Thou'rt waxed fat, thou art grown thick,
with fat art covered.
Then he most basely did forsake
the God which had him made,
The Rock of his salvation
in light esteem he had.

16 To jealousie with stranger gods,
they greatly did Him move :
With their abominations they
to anger turn'd His love.

Song 2. ¹² Moses Deut. 32. 1

17 They sacrificed not to God,
but dev'ls, to gods that were
Unknown and new sprung up, the which
your fathers did not fear.

¹³
18 But thou art most unmindful of
the Rock that thee begot;
And most ungratefully, the God
that form'd thee, hast forgot.

19 The Lord now, when He saw this thing,
He did them much abhorre;
Because his sons and daughters did
provoke him very sore.

¹⁴
20 He said, I'll hide my face from them,
and I their end will see:
For they a very froward race,
and faithless children be.

21 With that which is not God, they have
Me mov'd to jealousy,
And with their vanities provok'd
Mine anger grievouslie.

¹⁵
I'll also make them jealous with
those that no people are;
And with a foolish nation them
to anger will not spare.

22 A fire is kindled in My wrath,
which unto hell below

Shall

shall burn, and shall consume the earth,
with what on it doth grow :

15.
The strong foundations of the hills,
this fire shall make to flame.

23 I'll mischiefs on them heap, and will
Mine arrows spend on them.

24 With hunger they shall be burnt up ;
and with a burning heat,
Most bitter ruining plagues
shall them consume and eat.

16.
The teeth of beasts, them to devour
upon them send I will :

And serpents, which do feed on dust,
with poison shall them kill.

25 The sword without, and fear within,
their youths and virgins fair,
Yea sucklings shall destroy, with men
that hoary-headed are.

17.
26 I said, that I would scatter them
to corners, and that I
Would from among the sons of men
make cease their memory :

27 But that I feared, lest the foe
to vent his wrath would take
Advantage, and their enemies
should strange behaviour make :

^{18.}
And lest that they should say, our hand
exalted is on hy :

And that the Lord hath done all this,
blasphemousslie deny.

26 For they a Nation are, from which
all counsel is quite gone;

Of understanding to be found
among them there is none.

^{19.}
29 O that they were once wise, and did
to this their minds apply;

And that they on their latter end
would think advisedly.

30 For how should one a thousand chase,
two make ten thousand flee;

Had not the Lord their Rock them sold,
inclos'd them had not He?

^{20.}
31 Because with our Rock is not theirs
to be compar'd at all;

Though ev'n our enemies themselves
as judges we should call.

32 For their vine is of Sodom's vine,
and of Gomorrah fields;

Which Grapes of Gall most venomous,
and bitter clusters yields.

^{21.}
33 To Dragons deadly poison may
their wine compared be,

And

And cruel venom of the Asp.

34 Is not this kept with Me?

And carefully laid up in store,

My treasures seal'd among?

35 Vengeance is Mine, and unto Me
doth recompence belong.

22.

Their foot shall timely slide, their day
of ruine makes no stay:

The things that are for them prepar'd
do come without delay.

36 For why the Lord most surely shall:

His people judge, and He

Repent Himself will, as to those
that His own servants be.

23.

This will He do, when He shall see
that all their pow'r is gone;

And that shut up, or left behind
among them there is none.

37 He'll say, where are their gods, their rock,
in whom their trust they plac't?

38 Which on their sacrifices fat
themselves so well did feast,

24.

And wine of their drink-off'rings drank:
let them arise, and now

Prove an effectual relief

and hiding place for you.

Song 2. *Moses, Deut. 32. 13*

39 See now, that I, ev'n I am Hee;
no god is Me before:

I kill, and make alive; I wound,
and I to health restore:

^{25.}
Nor is there any one that can
out of My hand deliver.

40 For I to heav'n lift up My hand
and say, I live forever.

41 If once I whet My glitt'ring sword,
and if My hand begin

On judgement to take hold; I'll then
take vengeance, for their sin,

^{26.}
Upon Mine enemies, and will
reward them that Me hate.

42 I'll make Mine arrows drunk with bloud,
(My sword their flesh shall eat)

With bloud of those in battel slain,
and in captivity;

When once revenges are begun
upon the enemy.

^{27.}
43 O Nations, with His chosen folk,
greatly rejoyce do ye;

Because His servants bloud by Him
aveng'd shall surely be:

He on His adversaries will
take vengeance to the full:

And

And to His people and His land
He will be mercifull.

Upon the following Song.

JEHOVAH doth possess all blessedness.
*Must they not then be blest who Him possess?
His worth a right to prize our great work is,
And on'y bless our selves in being His.*

S O N G I I I.

The supereminent Excellency of God, and happiness of His people. The Conclusion of Moses, his blessing of the Tribes before his death: which are his last words upon record, Deut. 33. 26.

NOne is like to *Jeshurun's* God,
who rides on heavens hy,
And on the sky rides, for thy help,
in His Excellency.

27 Th' Eternal God is thy refuge;
and underneath thee be
The everlasting Arms, which are
a strong support to Thee.

2.

And from before thy face He shall
the enemy thrust out.

And by His pow'rful word shall say,
destroy and root them out. *for errata*

28 Then *Isra'l* safe shall dwell alone,
and *Jacobs* seed shall view.

A land well stor'd with corn and wine;
His heav'ns shall drop down dew.

29. Haps.

29 Happy art thou, O Israel:
 who can compared be
 To thee, O people, fith the Lord
 a Saviour is to thee;
 Who is thy Shield of help, the Sword
 of thy excellency!
 Thy foes shall crouch, and thou shalt tread
 upon their places hy.

Upon the Song of Deborah.

A New thing here, a woman we may see,
 A Prophet, Souldier, Poet, all the three,
 To promise, win, and sing a victory:
 Another makes the en'mies Captain dy.
 Thus victory doth part itself between
 This and the other noble Heroins.
 The Lord by women bring deliv'rance can,
 And shew a woman compassing a man.
 When means are weak, He doth highest raise
 His Trophees, and His Churches Songs of praise.

SONG IV.

The Song of Deborah and Barak, Judg. 5. 1.

Then Sang Deborah and Barak the son of
 Abinoam, on that day, saying, 2.

Praise ye the Lord, who hath aveng'd
 Israel gloriously;
 When as the people offered
 themselves so willingly.

3 Give ear, O kings; O princes, hear;
sing to the Lord will I:

1 to the Lord *Israels* God
will sing with melody;

2:

4 Lord, when from *Seir* Thou didst go,
and march from *Edom-field*;

The earth did shake, the heavens dropt;
the clouds did water yield.

5 The mountains from before the Lord,
they flowed down apace;

That *Sinai* hill did melt before
the God of *Israels* face.

3:

6 In days of *Shamgar Anaths* son,
likewise in *Jaels* dayes,

The high-ways unfrequented were;
men journey'd through by-ways.

7 *Israels* villages lay waste,
till *Deborah* rose;

Till I a Mother did arise,
for *Israels* repose.

4:

8 They chose new gods: then in their gates
was war. O was there then

A shield or spear in *Israels* teen
mongst fourty thousand men?

9 My heart to *Israels* Rulers is,
themselves who willingly

A.

Song 4. Deborah, Judg. 5. 1.

Among the people offered.

O bless God heartily.

^{5.}
10 Ye that on asses white dō ride,
ye that in Judgement sit,
And ye that by the way do walk,
see that ye speak of it.

11 In places where they water drew
the Archers made a noise :
There now Gods righteous acts to shew,
men shall lift up their voice.

^{6.}
The righteous acts in favours of
Israels villages :

For, since that time, Gods people may
go to their gates in peace.

12 Awake, awake, *Deborah*, wake,
awake a song to sing :

Rise, *Barak Abinoams* son,
away thy Captives bring.

^{7.}
13 Then over peoples Nobles He
the Remnant Lordship gave :
The Lord made me dominion
o'r mighty onesto have.

14 Their root was out of *Ephraim*,
against th' *Amalekite* :

Among the people, after Thee
went on the *Benjamite*.

From.

From *Machir* did their Governours
unto the war go down:

And they that use the writers pen
came out of *Zebulun*.

15 The Princes chief of *Issachar*
did with *Deborah* go ;

Ev'n *Issachar* did march alongst;
and *Barak* went also.

Unto the valley he was sent
upon his feet: but yet

The *Reubenites* divisions did
great thoughts of heart beget.

16 Why didst thou stay among the folds,
the noise of flocks to hear ?

For *Reuben* his divisions
heart-searchings great there were.

17 The *Gileadite* remained still
on *Jordans* other side :

As for the *Danite*, why did he
within his ships abide ?

The tribe of *Asher* went not forth ;
but still continued

Upon the haven of the Sea,
and in his creeks lay hid.

18 But *Zebulun* the people was,
which did with *Naphtali*,

On

Song 4: *Deborah*, Judg. 5. 1.

On height of baurel field, expose
their lives to Jeopardie.

19 The Kings did come & fight, then fought
the Kings of Canaan,

In *Taanach* by *Megiddo* streams:
they took no silver gain.

12.

20 The heavens from above they fought,
those glorious stars of light,
Against the Captain *Sisera*,
did in their courses fight.

21 Them *Kishon* river, *Kishon* brook,
that ancient flood did drown
And sweep away. Thou, O my soul,
their strength hast troden down.

13.

22 By reason of the pransings were
to pieces broken then
The horses hoofs, through pransings with
the mighty warlike men.

23 The angel of the Lord did say,
curse *Meroz*, bitterly
Proclaim ye those accurst that dwell
within the same; for why?

14.

They came not forth to help the Lord,
but stay'd secure at home,
And to *JEHOVAHS* help against
the mighty did not come.

24 *Jael*, the *Kenite Ebers* wife,
'bove women blest shall be;
Yea, more than others of her sex,
blest in the tent is she.

15.

25 She gave unto him milk, when he
for water her besought;
And butter, in a Lordly dish,
she forth unto him brought.

26 She put her hand unto the nail;
her right hand she apply'd
Unto the work-mans hammer: then
she knockt him till he dy'd:

16.

The mighty *Sisera* she smote;
and then cut off his head,
When, piercing through his temples quite,
she had him stricken dead.

27 He at her feet bow'd, fell and lay;
he bow'd and fell withal
Betwixt her feet, and where he bow'd,
quite dead he there did fall.

17.

28 The mother then of *Sisera*
lookt, if she might espy
Him from the window; then did she
thorow the lattise cry;
Me-thinks his Charet comes not yet;
what meaneth this delay?

How

Song 4. *Deborah*, Judg. 5. 1.

How is it that his Chariot-wheels
do make so long a stay?

18.

29 Her Ladies wise, that by her were,
did answer to her make;

Yea to herself she turn'd her speech,
and on this wise she spake;

30 Have they not sped well? and the spoil
divided have not they,

To each a Damsel one or two?
to Sisera a prey,

19.

Of diverse colours needle-work,
with diverse colours wrought,

On both sides, meet for necks of those
the spoil away that brought?

31 So let Thine enemies perish all,
O Lord; but let all those

That love Him be, as when the Sun
forth in his brightness goes.

Upon the Song of *Hannah*.

Returned Pray'r begets returns of praise:

A Samuel giv'n the heart doth sweetly raise
To celebrate the Lords excellency:

And this inspires the tongue to prophesy.

A woman-praying-praising Saint we see:
Would we had many women such as she.

SONG

SONG V.

The Song of *Hannah* the mother of *Samuel*, 1 Sam. 2. 1;
And Hannah Prayed, and said;

MY heart rejoyceth in the Lord:
 in God my horn on hy
 Is raised, and my mouth enlarg'd
 against mine enemy:
 Because I am made very glad
 in Thy Salvation.

2 There is none holy as the Lord:
 beside Thee there is none:

Nor like our God is any Rock.

3 Talk not so proudly then:
 And let no more your speeches be
 so arrogant and vain:

For why **JEHOVAH** is a God
 of knowledge most compleat:
 And by Him duly weighed are
 mens actions small and great.

4 The bows are broken of those men
 that mighty were and stout:
 And they that stumbled formerly
 with strength are girt about.

5 Those have hir'd out themselves for bread,
 who had been fall before;

And

And they that hungry were have ceast
to be so any more:

4

So that she who was barren once,
hath brought forth seven; whereas
She's waxed feeble, which before
in children fruitful was.

6 The Lord is He who kills, and who
alive from death doth save:

The Lord brings down to hell, and He
doth bring up from the grave.

5

7 The Lord makes poor, and He it is
that riches doth bestow:

The Lord casts down, and those exalts,
that formerly were low.

8 The poor He raiseth from the dust,
and from the dunghill He

Lifts up the begger, making them
to sit in high degree,

Among great Princes, and the Throne
of glory to obtain

In heritage: for to the Lord
Earths pillars do pertain;

And He hath set the world on them.

9 His Saints feet keep will He:

But, as for wicked men, they shall
in darkness silent be:

B

For

7.

For no man shall by strength prevail.

10 Who with the Lord contend
Quite crusht shall be : from heav'n shall He
upon them thunder send.

Earths utmost ends the Lord shall judge ;

He strength will give His King :

And His Anointed's horn will raise
above each other thing.

Upon Davids Lamentation over Saul and
Jonathan.

WHat's this ! Lament a persecutor, fo !
A Father, King, & the Lords Anointed tho,
Yet he himself the Successor design'd !
That cannot byas this heroic mind.
What too ! bewail a Rival for the Throne !
Friendship drown'd & Rivalship : Rare case ! yet one.
A foil that brings a Crown, is't such a Cross ?
Yet 'tis Gods peoples and his Countreys loss.
Where's such a Subject, Friend, such publick Spirit ?
But where will we now with a David meet ?

SONG VI.

The Lamentation of David over Saul and Jonathan.

2 Sam. 1. 17, 19.

THe Ornament of Israel
hath got a deadly wound
On thy high-places. Oh, how are
the mighty faln to ground !

20 O tell not in the heathnish town
of *Gath* these tydings sad:
And in the streets of *Ashkelon*
no news of this be made.

2.

Lest Daughters of the *Philistines*
too much their mirth expresse;
Lest Daughters of th' uncircumcis'd
should leap for joyfulness.

21 *Gilboa* mountains, let no dew,
nor rain upon you fall;

And let no fields of offerings
upon you beat all.

3.

For shields of mighty men were there
cast vilely by for spoil:

The shield of *Saul*, as he had not
anointed been with oyl.

22 The bow of *Jonathan* from bloud
and fat of stout men slain

Was not turn'd back: the sword of *Saul*
returned not in vain.

4.

23 Lovely and pleasant in their lives
were *Jonathan* and *Saul*,

And to their end they parted not,
one death did them befall.

In swiftnes Eagles, and in strength
they Lyons did excell.

24 Weep over Saul, O Daughters ye,
that are of Israel,

Who caus'd you Scarlet wear, and things
delightful to behold;

And did on your apparel put
rich Ornaments of Gold.

25 How are the mighty faln, amidst
the battel, shamefully!

O Jonathan, thou wast thrust through
upon thy places hy.

26 My brother Jonathan, I am
distressed sore for thee:

Thou hast been very amiable
and pleasant unto me:

Thy wondrous Love to me did pass
the Love of women far.

27 How are the mighty faln! how lost
are th' Instruments of war!

Upon the following Thanksgiving
and Prayer.

O what appearing contraries,

Agree in divine Mysteries!

Service refus'd, yet well allow'd;

A silenc'd man, yet speaking loud.

God granting mercies, while denying:

The soul high flying, yet low lying.

Hopes disappointed, not deceived.

Mercies enjoy'd, whilst not received.

Receipts discharg'd, yet still expected.
What will all be, when all's perfected?

SONG VII.

Dauids Thanksgiving and Prayer, when the Lord by Nathan allowed his purpose, but refused his Imployment, to build Him an House, reserving that for his Son; meantime promising in exchange to build him a sure house, &c. which specially points at Christ and His Kingdom, 2 Sam. 7. 18. compared with 1 Chron. 17. 16.

Then went King David in and sat before the Lord, and he said;

NOW, who am I, O Lord my God!
my house, O what is it,
That Thou hast brought me hitherto!

19. 17. This was a small thing yet,
Lord, in thy sight, but also Thou,

O God most gracious,
Speak'st, for a great while yet to come,
good to Thy servants house.

^{2.}
Is this the way of man, O Lord!
for Thou hast lookt on me,
Lord God, according to the state
of men of high degree.

20. 18 And what can David unto Thee
say more, relating to
Thy servants honour? for, O Lord,
Thy servant well know'st Thou.

^{3.}
21. 19. Thou, for Thy Word & Servants sake,
according to Thine heart,
Dost all this greatness, and to me
these great things dost impart.

22. 20. Wherefore, Lord God, Thou'rt great:
with Thee to be compar'd; (& none
No God beside Thee, witness all
we with our ears have heard.

^{4.}
23. 21. And like Thy people *Israel*
on Earth what Nation is,
Whom God the Lord went to Redeem,
that so they might be His:
Of greatness and of dreadfulnes
to make Himself a Name,
By doing things exceeding great
and terrible for them.

^{5.}
Evn for Thy Land and People, which
Thou didst Redeem by Grace
From *Egypt*, Nations and their gods
expelling from their face?

24. 22. For Thine own *Israel* Thou hast
for ever stablish't now
To be Thy people, and to them
become a God art Thou.

^{6.}
25. 23. And now, what Thou hast spoken,
establish't be alway, (Lord,

R I. Song 8. 2 Sam. 7. 18. with 1 Chr. 17. 16. 31

Touching Thy servant and his house;
and do as Thou didst say.

26. 24. Yea be it verify'd, that so
Thy high Fame still abroad
May publisht be, saying, the Lord
of Hosts is *Isra'ls* God;

7.
Yea *Isra'ls* God He will remain :
and still before Thy face
Let Thine own servant *David's* house
have a sure dwelling-place :

27. 25. For Thou, O Lord of hosts, who art
the God of *Israel*,
Unto Thy servant hast been pleas'd
this matter to reveal ;

8.
Saying, I'll build an house to thee :
Thy servant now, therefore,
Hath found his heart dispos'd to pray
this Pray'r Thy face before.

28. 26. And now, Lord God, Thou art that
Thy words all true they be : (God
And to Thy servant all this good
is promised by Thee.

9.
29. 27. Now therefore, let Thy pleasure be
with blessing to maintain
Thy servants house, that still it may
before Thy face remain.

B 4 And

And since Thou spoken hast and blest ;
 O Lord my God, therefore,
 With blessing shall Thy servants house
 be blest for evermore.

Upon the following Thanksgiving and
 Prayer.

THE Sea gives rivers, and receives them back;
 By this it hath no growth, by that no lack.
 Free Grace gives all we have, and gives the heart
 To offer back all that it doth impart.
 A Saint esteems't one of his choice receipts,
 when he a single heart for duty gets.
 It is the life of Mercies, when they raise
 The heart to God, and loose the tongue to praise:

SONG VIII.

*David's Thanksgiving and Prayer, when he and the
 Princes offered willingly for the building of the Temple,
 1 Chron. 29. 10.*

Wherefore David blessed the Lord before all
 the Congregation ; and David said,

O Lord, the God of Israel,
 our Father, blest be Thou
 From age to age eternally ;
 as we do bless Thee now.

I O Lord, the Greatness and the Power,
 and Victory are Thine ;
 And Glory unto Thee belongs,
 with Majesty divine :

^{2.}
For Thine is all in heav'n and earth ;
 the Kingdom is Thine own : And

I. Song 8. and Prayer, 1 Chr. 29. 10. 33
And Thou above all, as the Head,
exalted art alone.

12 Both wealth and honour come from
all things Thou dost command, (Thee
As Sovereign Lord; yea mighty Power
and strength are in Thine hand.

3.
Greatness to give and strength to all
is in Thine hand likeways.

13 We thank Thee therefore now, our God,
Thy glorious Name we praise.

14 But who am I now, and what is,
my people, Lord, that we
Are able thus so willingly
to offer unto Thee?

4.
For all things do from Thee alone,
as from their Fountain, flow:

And we have giv'n Thee nothing else,
but what Thou didst bestow.

15 For strangers we and pilgrims are,
as all our fathers were:

Our days on earth are as a shade;
there's no abiding here.

5.
16 Our God, what store we have prepar'd,
to build an house to Thee,
For Thy most holy Name, is Thine;
all of Thine hand have we.

17 My God, I also know, that Thou
the heart dost throughly try,
And pleasure hast in uprightness:
and as for me, lo I

6.

With upright heart have off'red all,
and with a chearful frame;
And have with joy, Thy people here
observ'd to do the same,

18 Lord God, our fathers God, keep this
still in the inward part,
Fixt, of Thy people; and to Thee
do Thou prepare their heart.

7.

19 And give to *Solomon* my son,
Thy statutes to observe;
That from Thy Laws and Testimonies
his heart may never swerve:
And that he may do all these things,
and build the Palace fair,
For which all these materials
by me provided are.

Otherwise thus.

Lord, give the King a perfect heart.
Thy statutes to perform:
To do all things to build Thy house,
and errours to reform.

Upon *David's* last words.

THe Swan sings sweetliest, when near his death,
 Heav'n's heirs most sweetly spend their dying breath,
 Their duty, grounds of hope, and what shall be
 The wicked's end, they then most clearly see.
 Would we the Godly's comforts, dying, claim,
 Do we, while living found and build with them.

SONG IX.

The last words of *David*, 2 Sam. 23. 1.

David the son of *Jesse* said,
 the man rais'd up on hy,
 Th' Anointed One of *Jacobs* God,
 who sang most pleasantly :
 Ev'n *Isra'ls* Psalmist sweet thus said ;
 2 The Spirit of the Lord
 Did speak in me, and by my tongue
 revealed was His Word,

3 The God of *Isra'ls* said, the Rock
 of *Isra'ls* spake to me :

Who ruleth men ought to be just,
 rule in Gods fear should he.

4 So shall he be, as when the light
 of morning doth appear,

When Sun ariseth, and from Clouds
 the early day is clear :

As warming beams of Sun-shine bright
 succeeding unto rain ;

Which makes the tender grass to spring
 out of the earth again.

Although my house be not with God
so as it ought to be ;
An everlasting covenant
yet He hath made with me,

In all things ordered and sure ;
where my desire I place,
And my salvation all ; though yet
He make it not increase.
But sons of Belial shall be all
as thorns thrust quite away ;
Because, to handle them with hands,
no man adventure may ;

But who will touch them must be scenc'd,
with Ir'n and staff of spear ;
And they with fire shall be burnt up,
where they best seated are.

*Take for a Conclusion of this Book the third, fourth and fifth Verses preceeding in Davids last words, as, according to the Dutch Translation, they are made to contain a Prophe-
sie of Christ; Thus,*

A Ruler shall be over men,
just, ruling in Gods fear ;
Who shall be as the morning light,
when Sun ariseth clear ;
Ev'n as a morning without clouds,
as Sun-shine after rain,
Whose warming beams make grasse to spring
out of the earth again.

Although my house be not with God
so as it ought to be ;
An everlasting Covenant
yet He hath made with me
In all things ordered and sure ;
all my desire's in it,
And my Salvation, though He shall
not make Him spring as yet.

The end of the first Book.

Spiritual Songs.

The Second

B O O K

Containing the

SONG of SOLOMON,

CALLED,

The Song of Songs.

*Translated into English Meeter, and fitted to
be Sung with any of the common Tunes of the
Psalms.*

The Third Edition, Revised and Corrected by the Author.

Whereunto is now subjoyned by way of Appendix,
That excellent Commendation the Son of God gives of
Himself to the Children of Men, under the Name of
WISDOM, Prov. 8. In the same kind of Meeter.

*Psal. 45, In the Title--Mafchil A Song of Love. Vers. 1:
My heart is enditing a good matter; I speak of the things that
I have made, touching the King: My tongue is the pen
of a ready writer. 2: Thou art fairer than the chil-
dren of Men--*

*Isal. 62. 5. --As the Bridegroom rejoiceth over the Bride, so
shall thy God rejoice over thee.*

*Zeph. 3. 17. --He will rejoice over thee with joy, He will rest
in His love--*

*Rev. 21. 20. --Surely I come quickly, Amen. Even so, come,
Lord Jesus.*

Edinburgh, Printed by the Heir of Andrew Anderson,
Printer to His most Sacred Majesty, Anno DOM. 1686.

*The Songs contained in this
Book, are as follows ;*

Song

I. *Song of Solomon, Chap. 1.*

II. Chap. 2.

III. Chap. 3.

IV. Chap. 4.

V. Chap. 5.

VI. Chap. 6.

VII. Chap. 7.

VIII. Chap. 8.

IX. *The Commendation of Christ under
the Name of Wisdom, Prov. 8.*

Advertisement to the Reader.

Concerning the *Song of Solomon*, thou mayest take notice, That it consisteth wholly in an allegorical Dialogue or Conference (containing the mutual Loves and Praises of *Christ* and His *Church*) betwixt the *Bridegroom*, or *Solomon* representing *Christ*: The *Spouse* signifying the *Church* in general, and more grown Christians therein: and the *Daughters of Jerusalem*, or *Bride maids*, figuring particular *Churches*, or weaker and younger Professours. There are also the *Bride-grooms Friends*, representing *Ministers* of the Word, who are so stiled, *John* 3. 29. (for I do not incline to think, *Angels* make up any part of this Conference) But these, though we find them spoken to by the *Bride*, *Chap.* 2. 5. And by the *Bridegroom*, *Chap.* 2. 15. And speaking jointly with the *Bridegroom*, *Chap.* 6. 13. and 8. 9. Yet can I not find them speaking by themselves, any where in this Discourse. There being then three principal Interlocutors or Speakers; you may find them designed in the Margin, where, I think, each of them begins to speak; The *Bridegroom* by B. G. The *Spouse* by Sp. The *Daughters* by D. In the placing of which, as I have followed mine own judgement, and that of others, who are Learned and Judicious Authors, (for there are differences of opinion, amongst Expositors in this, as to some places, others being of themselves clear to every one) So I will not presume to prellmit or impose upon the Judgement of any persons that may think otherwise; and I have endeavoured to keep my *Paraphrase* so close to the words of the Text, that their opinion cannot be prejudged in making use of it; whomever of any of all those named they suppose to be the Speakers, or wherever they may, with any reason place the marks of them.

As concerning the *Appendix*, *Prov.* 8. Which holdeth forth the eternal Son of God, commending to us His own matchless excellences, under another Form, assuming the name of *wisdom*, and Person of a Mother kindly bespeaking the Esteem, Love, Entertainment, Attendance and Obedience of her Children, in a most Sublime and Pathetical strain: The sameness of the Subject and Penman, with the likeness of *Stile* (being another Poetical Allegory) and
 that

that this Book might be somewhat proportionable to the rest, have invited me (sith I could not allow my self to omit it, and no place was so proper for it) to subjoyn it. And that the Reader or Singer may the more readily find out and quote them; I have sub.distinguished each Chapter of the Song (as afterwards those of the Lamentations, for the same cause) into a severall Song; making, by that means, the Appendix to be the ninth Song of this Book. I shall now detain thee with no farther Preface or Apology; but do heartily wish thee benefit by this homely Paraphrase. Farewell.

Upon the Song of Songs.

READER, I dare be bold to offer thee
 A Song, which the superlative degree
 Above four times two hundred fifty one
 Hath justly claim'd, and now is left alone
 A worthy Trophée of the Victory
 Of Providence o'r times edacity.
 Which though it do appear unto thy view,
 Thus coarsly cloth'd with my poor Rhime, yet you
 May well perceive an heav'nly beauty shine,
 In lively Emblems Mysteries divine.
 O 'tis a Love-Song! True; yet doth inflame
 The heart with such a love as works no shame.
 Thy strictest modesty 't will not offend;
 But Christ and Grace unto thy soul commends
 It borrows terms from common loves & things;
 This heav'nly Muse yet nothing common sings.
 The purest Loves, the choicest things below
 Are represented in this Scene; yet show
 But darkly what th' espoused Soul doth find
 In her Belov'd and His Embraces kind.
 These Hieroglyphicks best those Souls can read,
 Whom He to God both Kings and Priests hath made;
 To these of Sacred Mysteries are shown
 The Secrets, which to others rest unknown.

Then warning take a spiritual heart to bring,
 As with true pleasure thou would'st Read or Sing.

Spiritual Songs.

BOOK II.

THE Song of Solomon, CALLED The Song of Songs.

Chapter I. Verse I. *The Title.*

The Song most excellent, wherein

King Solomon doth sing,

*Christ and His Church their mutual Loves,
in manner following.*

SONG I. Vers. 2.

Sf. **T**He kisses of His mouth most sweet
let Him to me impart;
For why, Thy Love more cheering is,
then wine unto mine heart.

3 Thy Name's as Ointment poured forth;
Thine Odours do excel
In pleasant savour: therefore do
the Virgins love Thee well.

^{2.}
4 Draw me; we will run after Thee:
the King He did meeting
Into His Chambers; hence will we
in Thee rejoyce and sing:

We

We also will commemorate
 Thy Lovewith more delight
 Then wine most relishing can yeeld:
 Thou'rt lov'd by the upright.

^{3.}
 5 O Daughters of JERUSALEM,
 though I do black appear,
 Like Tents of Kedar; yet I am,
 as Solmons Curtains fair.

6 Regard not then my Sun-burnt-face,
 no beauty there you'l see;
 Because the Sun with scorching beams,
 hath looked upon me.

^{4.}
 My Mothers children were incens'd
 against me, and did make
 Me keep the vineyards, whilst no care
 I of mine own did take.

7 Acquaint me, O my best Belov'd
 I humbly Thee request,
 Where Thou dost feed, and where Thou
 Thy Flock at noon to rest: (mak'st

^{5.}
 For why should I, in mourning plight,
 (as those that lose their way)
 Turning by Thy companions flocks,
 be left to go astray?

8 Fairest of women, know'st thou not?
 then let the Flock thee guide:

Go trace their steps, and feed thy kids
the Shepherds tents beside.

6.

9 Unto a companie, my Love,
I rightly thee compare,
Of strong and goodly horses, which
in *Pharaohs* Charets are.

10 With Jewels comely are thy Cheeks,
with chains of Gold thy Neck;

11 We golden Borders will, to thee,
with studs of Silver make,

7.

sa. 12 While with His train the King doth sit,
His Table round, about;

A very sweet and fragrant smell
my Spiknard sendeth out.

13 My Welbeloved is of Myrrhe
a bundle unto me ;

Betwixt my breasts, throughout the night,
repose himself shall He.

8.

14 Of Camphire, my Beloved is
to me, a Cluster fair,
Such as the fruitful Vineyards of
Engedi use to bear.

15 Lo, thou art fair My dearest Love,
most comely is thy hew :

The chaste simplicity of Doves
thine eyes do lively shew.

9.
 sp. 16 Lo, my Belov'd, Thou'rt also fair,
 Thine aspect is most sweet:
 Our Bed is flourishing all green,
 wherein our Loves do meet.
 17 Our houses are, with Cedar beams
 well built, which do not fade;
 Our Galleries, wherein we walk,
 of Cypress sweet are made.

chil

SONG II. Chap. 2.

1. g. I Am the fair and goodly Rose,
 that grows in *Sharon* field:
 And I the pleasant Lillie am,
 such as the valleys yeeld.
 2 As Lilies do the hurtful thorns
 surpass in glory far;
 None of the Daughters to My Love
 in beauty equal are.
 2.
 sp. 3 As, like unto the Apple-tree,
 the wood affordeth none;
 Amongst the Sons none can compare
 with my Beloved One.
 Under His shade, with great delight,
 I sat me down to rest;
 Where I found shelter, and His fruit
 was sweet unto my taste.

^{3.}
4 He brought me to His house of wine,
my sorrows to allay :

And He His Banner all of Love
did over me display.

5 Stay me with Flagons, and my heart
with apples comfort ye ;

Because my heart o'rcharg'd with
is pain'd and faint in me.

^{4.}
6 His left hand underneath my head
He maketh for to ly,
And with His right hand He doth me
embrace most tenderly.

7 I therefore, by the Roes and Hinds
which in the fields do stray,
With solemn adjuration
this charge on you do lay ;

^{5.}
8 O Daughters of Jerusalem,
do not disturb His ease,
Neither do ye my dearest Love
awake, until He please.

8 The voice of my Beloved ! O
this me with wonder fills !
He leaping on the mountains comes,
and skipping on the hills.

^{6.}
9 My Well-beloved's as a Roe,
like a young Hart is He ;

L.

Lo, near at hand, behind our wall,
you may *Him* standing see:

He at the windows looketh forth,
and, through the Lattises,
He like unto a fresh blown flower,
doth shew his comeliness. *and*

7.

My Dearest spake, and said to me;
My love, My Fairest one,
11 Rise, come away. Lo, winter's past,
the rain is o'r and gone:

12 The flow'rs appear upon the earth;
the time is now at hand,
That birds do sing; the Turtles voice
is heard within our land.

8.

13 Fig-trees put forth green figs; & Vines
with tender Grapes you may
Find smelling well: arise, My Love,
My Fair One, come away.

14 My Dove, that in the clefts of Rocks,
for shelter, dost abide,
In secret places of the stairs,
for safety dost thee hide;

9.

Thy Countenance O let Me see,
thy voice O let Me hear;
For comely is thy Countenance,
thy voice sweet to Mine ear.

15 Take

15 Take Us the Foxes, for they do
our vineyards much annoy;
The little Foxes, which the Vines
with tender Grapes destroy.

10.

16 My Welbeloved He is mine,
and I am also His:

Among the Lilies sweet and fair
His place of feeding is.

17 Turn, my Beloved, till day break,
and till the shadows flee:

Come, like the young Hart or the Roe
on *Bether* hills to me.

when

SONG III. Chap. 3.

5p. **B**Y night I sought my souls Belov'd,
when I on bed was laid:

I sought Him; but I found Him not:
then to my self I said,

2 I will arise now, and I will
the Citie go about,

And seek Him whom my soul doth love,
until I find Him out.

3
Through streets & broad-wa
and seek Him carefully;

Accordingly I did Him seek
yet find Him did not.

3 The watch-men did me find, as they
about the City went.

Saw ye my Dearest One, said I
but got not my intent.

4 I then proceeded in my search;
but scarcely had I gone
A little from them, ere I found
my Welbeloved one.

I held and would not let Him go,
till I had Him receiv'd

Into the house and inmost rooms
of her that me conceiv'd.

5 O Daughters of *Jerusalem*,
I do you straitly charge,

Ev'n by the Roes, and by the Hinds
which run in fields at large;

That ye do no disturbance make,
to interrupt His rest,

And that ye wake not up my Love,
until it please Him best.

6 O! what an One is this that from
Wilderness ascends,
like Pillars in the air,
that still heav'nward tends;
with Frankincense & with Myrrhe
I is so well,

And with sweet Pouders of all sorts,
which Merchants use to sell?

6.

Behold His Bed, ev'n *Solomon's*
is guarded well about:

By three score men of *Israel*
most valiant and stout.

3 They all hold Swords, & train'd for War,
each man in warlike plight,
His sword hath on His thigh, because
of terrour in the night.

7.

9 King *Solomon's* Charet made,
of Wood of *Lebanon*,

10 Unto Himself. Whose Pillars were
of Silver, every one:

The Bottom Gold, with Purple He
did cover it above:

For Daughters of *Jerusalem*,
the midst was pay'd with Love.

11 Daughters of *Ben*, go ye forth,
behold King *Solomon*

Wearing a glorious Diadem
His royal Head upon;

The Crown, which by His Mother dear
was set upon His Head,

he The day, wherein He was espous'd,
and when His heart was glad.

SONG IV. Chap. 4.

BEhold, Thou art beautiful My Love,
lo, thou art very fair.

Doves eyes thou hast within thy Locks;
most comely is thy Hair.

Like to a flock of Goats, which from
mount *Gilead* appear.

2 Thy Teeth are like a flock of Sheep,
which evenly they shear,

Up from the washing newly come;
and whereof every one
Brings forth by pairs, of all the which
unfruitful there is none.

3 Thy Lips a threed of Scarlet bright
do lively represent:
And in thy Speech there doth appear
a Grace most excellent.

The Temples of thine head within
the dressings of thine hair

Unto a piece of Pomegranate
I fitly may compare.

4 Thy Neck is like King *Dauids* Tower
built for a Magazen,

Whereon a thousand Bucklers hang,
all shields of mighty men.

5 And

II. Song 4. Salomon, Chap. 4. 51

5 And thy two Breasts compleatly form'd
resemble well a pair

Of young Roes that are twins, which feed
among the Lilies fair.

6 Until the day do break, and shades
do flee away from hence,

I'll get Me to the mount of Myrrhe,
and hill of Frankincense.

7 Thou art all fair, My dearest Love,
there is no spot in thee.

8 Come, O My Spouse, from Lebanon,
from Lebanon with Me.

Thy prospect from Amana's heights,
Shenirs and Hermons take;

Those hills, where Leopards their dens,
and Lionesses make.

9 My Sister and My Spouse most dear,
thou hast unhearted Me,

With one eye, one chain of thy Neck,
and join'd my heart to Thee.

10 How fair is thy surpassing Love,
My Spouse, My Sister dear!

How much to be prefer'd to Wine
that choicest Vines do bear!

How do thine Ointments pass in smell
all Spices precious! C 2 Thy

11 Thy Lips, as doth the Hony-comb,
drop sweetness, O My Spouse:

And underneath thy Tongue is Milk
with Hony sweet'ned well:

Thy Garments do, like *Lebanon*,
send forth a pleasant smell.

12 A Garden well enclosed may

My Sister Spouse be cal'd,

A Spring shut up on ev'ry side,

a Fountain that is seal'd.

13 Thy Plants are like an Orchard fair,
(set with the Pomegranate,

With Camphire, Spikenard, & the choise
of Fruits most delicate;

14 Spikenard, all trees of Frankincense,

Myrrhe, Aloes, and Sweet Cane,

Saffron and Cinnamon, with all

chief Spices that remain:

15 The Gardens by a Fountain clear
are watered throughout,

A Well of Living-waters, which
from *Lebanon* flow out.

16 Awake, O North-wind, come thou
upon My Garden blow; (South,

That all the Spices thereof may
forth in abundance flow.

sp. O Let my Welbelov'd come
into His Garden then;
And let Him eat the pleasant Fruits,
which to Himself pertain.

SONG V. Chap. 5.

3. g. I Am into My Garden come,
My Spouse, My Sister dear;
My Myrrhe and Spice I gath' red have,
and ate with hearty chear
My Hony, with My Comb, and drunk
My Wine and Milk have I:
Eat, O My Friends, drink, O Belov'd.
yea drink abundantly.

2. sp. 2 I sleep, but yet my heart doth wake:
the Voice, me thinks, I hear
Of my Belov'd, who knocking saith,
My Love, My Sister dear,
B. g. My Dove, My Undeiled One,
make open doors to Me:
With dew Mine Head, with drops of
My Locks all wet they be. (night

3. sp. 3 I have put off my Coat, how shall
I put it on again?
I have but lately washt my Feet,
defile them shall I then?

4 Thorow the hole was in the door,
then did my Welbelov'd
Put in His hand, and for Him were
my bowels greatly mov'd.

5 To open to my Welbelov'd
I did arise at last:

My hands then flow'd with Myrrhe, sweet
my fingers dropped fast. (Myrrhe
Upon the handles of the Lock.

6 To my Beloved One
Then op'ned I; but my Belov'd
ah! was withdrawn and gone.

My soul then failed me, when I
His former speeches kind,
Of which I made so light account,
did call into my mind.
I fought Him with all diligence,
but found He could not be;
I call'd upon Him, but He gave
no answer unto me.

7 The City Watch-men did me find,
and Keepers of the Wall;
They smote me, yea they wounded me,
and took from me my Vail.

8 O Daughters of *Jerusalem*;
if my Belov'd you find,

I charge you tell Him, that for Love
I am much pain'd in mind.

D. 9 Fairest of Women, what is this
thou find'st in thy Belov'd

Above all others, that thou dost
appear so greatly mov'd?

We pray thee, tell us, what thou mean'st
to charge us thus so hard,

As if there were no lovely one
with thine to be compar'd?

Sp. 10 My Welbelov'd (would ye know?)
is White and Red most fair:

Among ten thousand, as the Chief,
the Standard He doth bear,

11 His Head is as the massie Gold,
ev'n as the Gold most fine:

His Locks are bushie, curled well,
and raven-black do shine.

12 His Eyes are clear and amiable,
like eyes of Doves that stay,

Near Water-streams, washt white with
and fitly so are they. (milk,

13 His Cheekes as Tow'rs of sweet per-
and Beds where Spices grow: fumes,

His Lips as Lillies are, from which
sweet smelling Myrrhe doth flow.

14 As Rings of Gold with Beryl set,
so do His Hands appear:

His Belly as bright Ivory
O'rlaid with Saphirs clear.

15 His Legs as Marble Pillars are
fine Sockets fixt upon

Of masse Gold: His Countenance
looks out as *Lebanon*:

'Tis as the Cedars, excellent.

16 His Mouth it is most sweet:
Yea whatsoever is in Him
to raise desires is meet.

O Daughters of *Jerusalem*,
a person such as this

Is my Beloved and my Friend,
ev'n such a one He is.

SONG VI. Chap. 6.

D. FAIREST of Women, whither is
thy Welbeloved gone,
And turn'd aside? that we with thee
may seek this Lovely One.

2 My Friend is to His Garden gone,
to Beds of Spices rare;

That in the Gardens He may feed,
and gather Lilies fair.

3 To my Beloved I belong,
and my Belov'd to me :

To feed among the Lillie-flowers,
great pleasure taketh He.

B. s 4 Thou'rt comely as *Jerusalem*,
my Love, as *Tirza*, fair ;
Yet as an Host with banners, thou
dost terrible appear.

5 Thine Eyes Q turn from Me, because
they have Me vanquished :

Thine Hair is as a flock of Goats,
that shine from *Galeed*.

6 Thy Teeth are as a flock of Sheep,
up from the washing gone,
Each bearing twins, among all which
barren there is not one.

7 Unto a piece of Pomegranate
right well may I compare

The Temples of thine Head, within
the dressings of thy Hair.

8 Twise thirty Queens and Concubines
twise forty though there be,
And multitudes past reckoning
of Virgins though you see ;

9 My Dove, My Undeſil'd's but one,
 the onely One for worth,
 That's of her Mother, and the choice
 of her that brought her forth.
 The Daughters ſaw her, and they did
 moſt bleſſed her proclaim;
 The Queens and Concubines her ſaw,
 and praiſed her with them:

6.
 10 O who is She that looketh forth,
 as when the morning clear,
 After the darkneſs of the night,
 beginneth to appear;
 Fair as the Moon, and as the Sun,
 with ſpotleſs Light array'd;
 Yet dreadful as an Army, when
 their Banners are diſplay'd:

7.
 11 Into the Garden I went down
 of Nuts, that I might there
 Behold the Valley-fruits, and Vines,
 if flouriſhing they were;
 And if the Pomgranates did bud.
 12 But unawares to Me,
 Like Charéts of Amminadib
 My Soul made Me to be.

8.
 13 Return, O Shulamite return;
 return, make no delay;

O whither dost thou go? return,
that look on thee We may:

What will ye in the *Shu'amite*
of so great worth elpy?

We of two Armies, as it were,
will see a company:

SONG VII. Chap. 7

How comly are thy Feet with shoes,
O Princes Daughter fair?

The whole composures of thy Thighs
like precious Jewels are,

Which by a work-mans hand are wrought
that's in his Art well skill'd.

2 Thy Navel's like a Goblet round
with liquor always fill'd.

Thy Bellie's like an heap of Wheat,
set round with Lilies fair,

3 Of young Roes that are twins thy Breasts
resemble do a pair.

4 Thy Neck is as an Iv'ry tower,
thine Eyes are pure and clear,

Like those Fish-pools in *Heshbon*, which
Bathrabbim gate are near.

Thy Nose is like that Tow'r which stands
on *Lebanon* so high.

Toward *Damascus*, yielding fight
unto the Watch-mans Eye.

5 Thy Head upon thee *Carmel-like*,
thine Hair like *Purple-dy*:

The King within the Galleries
His Love to thee doth ty.

6 How fair and pleasant for delights
art thou, O Love most dear!

7 Thy Stature *Palm-tree-like*, thy Breasts
as Clusters do appear.

8 Unto the *Palm-tree* ever green,
I said, I up will go.

And of the Branches will take hold,
which on its top do grow.

Now also, shall thy Breasts be like
to Clusters of the Vine;

• Likewise the savour of thy Nose,
as Apples sweet and fine:

9 Thy Palat, as best Wine, which I
for My Beloved keep;

That goeth sweetly down, and makes
their Lips to speak that sleep.

10 I do by Marriage-ty belong
to My Beloved One;

And He upon me doth bestow
His best affection,

11 Come

11 Come, my Beloved, let us go
into the fields abroad;
And let us in the Villages
by night make our abode.

12 Let us get up betimes unto
the Vineyards; let us see
The Vines that grow within the same;
if flourishing they be:
And if the tender Grape do yet
begin for to appear;
And if the Pomegranates bud forth:
my Loves I'll give Thee there.

13 The Mandrakes they do now send
a sweet and fragrant smell: (forth
And pleasant Fruits of all sorts are
at Gates where we do dwell:
All Fruits, I say, both new and old,
which for Thine use alone,
I have laid up in store, O Thou
my best Beloved One.

SONG VIII. Chap. 8.

57. O That Thou as my Brother wert,
that suckt my Mothers breast;
I would Thee find without, and kiss,
yet should not be disgrac't.

2 I would Thee lead, and bring into
my Mothers house, who me
Would well instruct, I spiced Wine
to drink would give to Thee;

And Juice wrung from my Pomegranate.

3 His left hand He should place
Under my head, and His right hand
should kindly me embrace.

4 O Daughters of *Jerusalem*,
I Charge you, why should ye
Stir or awake my Love, untill
it shall His pleasure be:

D. 5 (Who's this, up from the Wilderness,
that leaning comes, we see,
sp. On her Belov'd!) I rais'd Thee up
under the Apple-tree: (forth
There was it, that Thou wast brought
by Thine own Mother dear;
From pains of Birth deliv'ed there
was she who did Thee bear.

6 O, as a Seal upon Thine Heart,
I pray Thee, set Thou me;
And as a Signet on Thine Arm
let me be set by Thee:
Love's strong as Death, and Jealousie
is cruel as the Grave;

The

Song 8. Solomon, Chap. 8.

The Coals thereof are Coals of Fire,
a ve'ement flame that have.

7 Love many Waters cannot quench,
nor Flouds it overflow;

Yea put the case, that any man
should offer to bestow

Ev' n all the substance of his house,
to purchase Love thereby;

It nothing would avail, but be
condemned utterly.

^{6.}
B. 8 We have a little Sister, she
no Breasts hath; what shall we
Do for Our Sister, in the day
she spoken for shall be?

9 Is she a Wall? we'l on her then
a Silver-Palace rear:

Is she a Door? with Cedar-boards
we will encompass her.

^{7.}
Sp. 10 I am a wall; as for my Breasts,
like Tow'rs they formed are:
Then I, as one that favour finds,
did in His Eyes appear.

11 King Solomon a Vineyard had
at Baal-hamon; He

To Keepers let the Vineyard out,
with whom He did agree;

That

That eate a thousand Silverlings
for Fruit thereof should pay,

12 My Vineyard which is mine, it is
before my face alway :

To Thee, O Sotomon, by right
a thousand doth pertain,

And unto those that keep the fruit
two hundred do remain.

28 13 O thou that in the Gardens dwel'st,
thy fellows do give ear

Unto thy sweet and pleasant voice;
O cause Me it to hear.

31 14 Make haste, my VVelbelov'd, and be
Thou like unto a Ro,

Or to a young Hart on the Hills
which full of Spices grow.

Upon the following Commendation of
CHRIST under the name of WIS-
DOM.

WISdom though all men think they do desire,
And masters of it some themselves profess,
Yet few unto its native Spring aspire,
That what is truly such they may possess.

Some that would seem Her price most to enhance
Their ignorance of Her do but bewray :
Whilst empty speculations they advance,
Or worldly wit and Policy display.

With few of mankind; some who reach too high,

Song 9. Wisdom, Prov. 8. 1.

To pluck forbidden Fruit and eat the same,
Taught by the Devil themselves to desire,
Are plung'd in Hell, and do but see their shame.

Many have wit but only to do ill,
'And vice with masks of Vertue to disguise,
From Satan some do borrow Art and Skill
To work those ills he helps them to devise.

Some value moral Prudence, who at most
Some Shadow, not the Substance do pursue;
Which proves them fools, though they of wisdom boast.
But would'st thou have what's Noble, Rich and True:

Come; here's the Source; th' eternal WISDOM cry'ing:
See, She commands Her self unto thy choice,
The Treasury in which all blessing ly'eth:
Her kindly entertain and hear Her voice.

CHRIST in the Song doth as a Spouse appear,
Loving and lov'd with mutual sweet delights:
Here, as a Mother kind her Children dear
Into her arms, so doth He us invite.

This Love, This Wisdom do for thine embrace,
Whose infinite perfections none can trace.

SONG IX.

The SON of GOD CHRIST JESUS, under the name
of WISDOM, openly offering and commending Him-
self to the Children of Men, in the incomparable Ex-
cellency of His Doctrine, Nature, Power and Rich-
es, in His eternal Godhead, Incomprehensible Ge-
neration of the Father and Conjunction with Him, in
His Love and Grace, with the Happiness of those
that embrace Him. Prov. 8. 1.

Subjoined by way of APPENDIX to the Song of Songs.

THe Sovereign WISDOM, doth not She
put forth Her Voice and cry?
2 And UNDERSTANDING sees Her self
on top of places Hy,

In ways and places of the paths,

3 At Gates where People croud,
At City-entries, and at Doors,
there She doth cry aloud.

4 To you, O great men, is My call:
My Voice to all mens Sons.

5 Fools, be of understanding heart:
learn wit, ye simple ones.

6 Give heed, for noble Princely things
are uttered by Me:

The op'nings of My lips to speak
things wholly right shall be.

7 For, Truth and nothing bur the Truth
My mouth doth still express:

Abomination to My lips
is every wickedness.

8 In Righteousness are all the Words
which from My mouth do sound;

And nothing froward or perverse
in them is to be found.

9 They all are clear and plain unto
the understanding mind;

And they are altogether right
to them that knowledge find.

10 Receive ye My Instruction,
before the Silver fine:

And

Song 9. Wisdom, Prov. 8. 1. 67

And Knowledge, rather than choise Gold
out of the richest Mine.

^{5.}
11 For *Wisdom* is more excellent
than precious *Rubies* are:
All things that are desireable
with Her cannot compare.

12 I *WISDOM* have with prudent *Wic*
My dwelling place; and I
Find out the Knowledge of all things
contrived wittily.

^{6.}
13 To hate ill is the Fear of God:
all pride and haughtiness,
The evil way, and mouth I hate
that speaks with frowardness:

14 Counsel is Mine, and Wisdom sound
which ever doth abide:
All Understanding is with Me,
and I have Strength beside.

^{7.}
15 By Me Kings reign, and Princes they
do righteousness decree.

16 Princes, all Judges of the Earth
and Nobles rule by Me.

17 All them that bear a love to Me
I love most tenderly:

And those that seek Me early shall
Me find assuredly.

18 Riches and Honour are with Me,
Wealth that doth still endure,
19 And Righteousness. My fruit excels
Gold, yea the Gold most pure:
Mine Increase than choice Silver is
more to be valued.

20 I in the way of Righteousness,
in paths of Judgement lead:

21 That those that love Me I may cause
possession to have still
Of true substantial Good, wherewith
their treasures I will fill.

22 In the beginning of His Way
the Lord did Me possess;

23 Before His Works of old, or e'er
the Earth was put in dress:

10.

Ere time began I was set up,
from all Eternity:

24 Whil'st yet no Depths in Being were,
ev'n then brought forth was I:

When as there were no Fountains, which
with Waters do abound.

25 I was brought forth before the Hills
or Mountains He did found.

11.

26 While yet He had not made the Earth,
nor spacious Fields appear; No

Nor such chief parts of Earth, as fit
for Habitation were.

27 Then I was there, when He the Heavens
did garnish and prepare;

And cast the Surface of the Depth
in figure circular.

^{12.}
28 When He at first established
the Clouds and upper Sky;

When He the Fountains of the Deep
did strongly fortify.

29 When His Decree He gave the Sea,
whose waters His Command

Might not transgress: and Earth made firm
on its own Bases stand.

^{13.}
30 Then I, as One brought up with Him,
was by Him, and each day

Was His delight, rejoicing much
before His Face alway.

31 I, in the habitable part
was of His Earth, ev' n then

Rejoicing still, and My delights
were with the Sons of men.

^{14.}
32 Then, Children, hearken to Me now;
they'r blest that keep My VVay.

33 Instruction hear, and so be wise;
O cast it not away.

34 The man is blest that heareth Me,
who daily at My Gates
Doth carefully attend and watch,
at My Door-posts who waits.

35 For whosoever findeth Me
of Life he maketh gain,
And loving Favour from the Lord
he surely shall obtain.

36 But He his own Soul greatly wrongs
from Me who go'th astray:
VWhoever haters are of Me,
in love with Death are they.

The End of the Second Book.

Spiritual

(71)
Spiritual Songs.

The Third

BOOK.

Taken out of the BOOK of the

Prophet

ISAIAH.

Translated into English Meter, and fitted to
be Sung with any of the common Tunes
of the Psalms.

The Number, Order, and Titles of the SONGS, the
following Page will shew.

Isa: 24. 14. They shall lift up their voice; they shall
sing for the Majesty of the Lord, they shall cry aloud from
the Sea.

15. Wherefore, glorifie ye the LORD in the fires, even the
name of the Lord God of Israel, in the Isles of the Sea.

16. From the uttermost part of the earth have we heard
Songs, even glory to the righteous:

Edinburgh, Printed by the Heir of Andrew Anderson, Prin-
ter to His most Sacred Majesty, Anno DOM. 1686.

The SONGS contained in this Book are as follows.

Song.

- I. The Song of the Vineyard, Chap. 3. 1.
- II. A Song of Praise, Chap. 12.
- III. The Churches triumphant Song over Babel and her King, Chap. 14. 4.
- IV. A Thanksgiving and Gospel Prophecy, Chap. 23. 1.
- V. A Song looking to Faith and Patience in Affliction, Chap. 26. 1.
- VI. A Song of Evangelical Promises, Chap. 35. 1.
- VII. The Song of Heman, Chap. 38. 10.
- VIII. A Gospel-Prophecy and Song, Chap. 42. 1.
- IX. Christs sufferings and Glory, Chap. 52. 13. & 53. 1.
- X. Christs Triumph over Adam, with a Thanksgiving and Prayer of the Church, Chap. 63. 1. & 64. 1.

The Conclusion of this Book in four Sonnets, or short Gospel-Songs of Joy, very sweet and cheering,

- I. Chap. 44. 21, 22, 23.
- II. Chap. 49. 13, 14, 15, 16.
- III. Chap. 52. 7, 8, 9, 10.
- IV. Chap. 61. 10, 11.

Spiritual

Spiritual Songs.

BOOK III.

Taken out of the BOOK of the Prophet

I S A I A H.

Upon the *Song* of the Vineyard:

D O'h Just and Holy Majesty descend
 To shew such Love to sin deformed Clay;
 Yet basely vilifi'd, His Plea defend,
 Making the guilty Judge? Ah! well He may:
 Could more be done? Enough. Here's no reply:
 At Justice bar self-judg'd, we must succumb.
 But yet at Mercies Door I will deny;
 And say, Thou canst and must do more: Oh come.
 Then tempt not Patience, do not Love provoke:
 Come to His Christ, submit to His sweet yoke.

SONG I.

A *Song*, wherein, under the Parable of a Vineyard, the Lord sharply reproveth and threatneth His Church, for her very great unanswerableness to His singular kindness, and the means of Grace bestowed on her, *Isai. 5. 1.*

A *Song* of my Beloved One,
 now sing to Him I will
 Touching His Vineyard: which He hath
 on a most fruitful hill,
 2 This Vineyard with a wall He fenc'd;
 the stones He gath'ed out:
 And with the choicest of the Vines
 He planted it throughout.

^{2.}
A Tower He built in midst of it,
a Wine-press He made there:
But when He looked for good Grapes,
none but Wild-grapes it bare.

3 Now, ye that of *Jerusalem*
in-dwellers are, and ye
O men of *Judah*, judge, I pray,
'twixt My Vineyard and Me.

^{3.}
4 What more was to be done, than I
have to My Vineyard done?
Then, wherefore, when I lookt for Grapes
save wild-grapes bare it none?

5 I'll tell you now, how I will use
My Vineyard: I its hedge
Will take away, and it shall be
for common pasturage.

^{4.}
Its Wall I will break down, and it
to treading down will leave:

6 I'll lay it waste, and none to prune
or dig it care shall have.

But pricking Briers and hurtful Thorns
shall grow and there remain;

And I will give the Clouds a charge
no show'rs on it to rain.

^{5.}
7 This Vineyard of the Lord, now, is
the house of *Israel*;

The men of *Judah* are His Plants
for pleasure that excell:
And He for Judgement lookt; but lo,
oppression appear'd:
And He expected Righteousness;
but lo, a cry was heard.

Upon the following Song of Praise.

Here is a Song reserv'd for Gospel-days:
Our elder Sister joy'a this to foresee.
We have our turn. Let's sing, and long to raise
An higher Note, when she shall sing as we.

S O N G I I.

A Song of Praise fitted for Gospel-days, and more especial-
ly those, wherein *Israel* shall be Converted and Restored:

Isai. 12. 1. (Compared with former Chap.)
In two Parts.

Part I: And in that day thou shalt say;

O Lord, I will Thee praise, for though
Thou angry with me wast;
Thy wrath is turn'd away, and now
Thou me comforted hast.

2 Behold, God my Salvation is:

I'll trust and fear no wrong;
For **JAH JEHOVAH** is my Strength,
and my most joyful Song.

He my Salvation is become.^{2.}

3 Hence shall ye joyfully,
Out of the Wells of saving health,
draw water plenteously.

Part 2. 4 And in that day shall ye say;
Praise God, call on His Name, His deed
abroad do ye proclaim
Among the people, celebrate ;
His high exalted Fame.

5 Sing to the Lord ;^{3.} for He hath done
things that are excellent :

This, over all the Earth abroad,
is now made evident.

6 *Zion's* inhabitant, cry out,
and shout aloud ; for He

The Holy One of *Israel*
is great in midst of thee.

Upon the following Song of Triumph.

Babel, well now triumph thou may'st,
Whilst thou thy game so fairly play'st:

But stay a little while.

Zion shall have her turn about,
When thou art with thy Head cast out,

Become with whoredoms vile.

Old Babel with her head of Gold

To be thine Emblem plain we hold ;

The worst, we hope, is past.

Thy fall's begun, so is our Song:
 Thy period hasts, though we think long;
 The word of Truth stands fast;
 we need not fearing then to doubt,
 when he his dying Limbs strikes out.

SONG III.

THE Churches triumphant Insultation over Babel and her
 King: in which may be Included the Spiritual Babel
 and her Head, with other Arch-enemies of the Church;
 Dictated to her by the Lord, Isai. 14. 3. Thus:

And it shall come to passe in the day that the
 Lord shall give thee rest from thy sorrow, and
 from thy fear, and from the hard bondage.--
 4. That thou shalt take up this Proverb against
 the King of Babylon, and say,

THe great oppressour, how is he
 thus come to be at rest!

The City that was full of Gold,
 how is she wholly ceast!

5 It is the Lord who broken hath
 the staff of wicked ones:

The Scepter He hath broke of those
 that Rul'd the Nations.

2.

6 He who, with unremoved stroke,
 in wrath the People smote,
 Who over Nations Tyrannie
 did use with anger hot.

D 3

15

Is persecuted now himself,
and none doth hind'rance make.

7 The whole Earth is at rest and peace,
in singing forth they break.

8 Firrs, Cedar-trees ^{3.} of *Lebanon*
at thee rejoyce, and say,
Since thou'rt laid down, no feller comes,
to make of us a prey.

9 Hell from beneath is mov'd for thee,
to meet thee coming, there :
It stirreth up the dead for thee,
Earths chief ones every where.

It hath rais'd from their Thrones all Kings ^{4.}
to Of Nations : Who to thee
Shall speak and say ; art thou become
like us, as weak as we ?

11 Thy Pomp is brought down to the Grave
thy Viols noise and sound :
Thy Bed is now amidst the worms,
which wholly thee surround.

12 How art thou ^{5.} faln, O *Lucifer*,
Son of the morning bright,
From Heav'n cut down to ground, who
the Nations lose their might ! (mad'st
13 For thou hast said within thine heart ;
ascend to Heav'n will I :

Above

Above the Stars of God I will
exalt my Throne on hy.

6.

Upon the Mount, where uſ'd to meet
the Congregation great;

Yea on the North-side of that Hill,
there I will ſet my ſeat.

14 Above the Clouds-heights I'll aſcend;
I'll be like the moſt Hy.

15 Yet thou ſhalt be brought down to Hell,
in ſides of Pit ſhalt ly.

7.

16 Whoever ſee thee ſhall thee view,
and narrow notice take;

Is this Earths Terrour, ſhall they ſay,
that did the Kingdoms ſhake?

17 That made the World a Wilderneſs,
did Cities overthrow,

That op'ned not the Priſon-doors,
to let his Captives go?

8.

18 The Kings of all the Nations,
ev' n all of them do ly,

Each in his Sepulchre at home,
interred gloriously.

19 But like a loathſom Branch, caſt forth
out of thy Grave art thou.

As the Cloths of thoſe that are
ſlain, with a Sword thruſt through,

9.
That to the stones of Pit go down;
and as a Carcase dead,
Which lying still above the ground,
men under foot do tread.

20 In honourable Burial
thou shalt not joined be
With any of them, sith thy Land
destroyed was by thee;

And sith thy people thou hast slain:
for truth let this be known;
Their Seed, that evil doers are,
shall never have Renown.

Upon the following Thanksgiving and
Gospel-Prophecie.

MAny a Blaft hath Zion Mount endur'd:
Sin, death and hell, the world their Kings set on;
She with Debates and Fightings is inur'd;
which many a day for singing makes her groan.
As did the Head, so do the Members now
To Death, Foes, Pressures oftimes seem to yield:
Yet He for us all those shall overthrow,
And we with Him at last shall keep the field.
We of our Cause and Captain have no shame:
In friends and foes He'll glorifie His Name.

SONG IV.

A Thanksgiving for the Churches Defence and Delive-
rance from Enemies: with a Prophecie of rich Gospel-
mer.

mercies, Gods peoples final Victory, Light and Joy,
and their Enemies destruction, Isai. 25. 1.

LORD, Thou'rt my God, I'll Thee ex-
who wonders great dost shew; (alt,
1' ll praise Thy Name, whose Counsels are
of old most firm and true.

2 For Thou in heap and rubbish laid'st
the City fortify'd,
And strangers Palace, that it shall
ne'r be re-edify'd.

2.
3 Thou, therefore, by the people strong
shalt glorified be:

The Citie of fierce Nations
shall be afraid of Thee.

4 For Thou a Strength art to the man
with poverty oppress'd,
And to the needy Thou a Strength
art in his case distress'd.

3.
A Refuge from the storm Thou art,
a Shadow from the heat;
When Tyrants blast is as a storm
which on a wall doth beat.

5 The Tumult Thou of strangers shalt
bring down and make to cease;
As scorching heat, in places dry,
a shadowing Cloud doth ease.

4

As for those Tyrants violent,
that are so dreadful now,
Their Songs of triumph shall at length
be made to sound full low.

6 And in this Mountain shall the Lord
of Hosts a Feast prepare
Of fat things, Wines upon the Lees,
to people every where:

5.

A Feast of Royal Dainties, full
of Marrow and of Fat,
And Wines refined from the Lees,
most pure and delicate.

7 And in this Mount He will destroy
the vail which covered
The face of people all, the vail
o'r all the Nations spread.

6.

8 He'll swallow up in victory
Death that doth cause such fears;
And God the Lord from faces all
will wipe away their tears.
And He will take from off the Earth
all the reproach was laid
Upon His people: for the Lord
Himself this thing hath said.

7.

9 In that day shall they say, behold,
This is our God, we have

VVith

With earnestness expected Him ;
 and now He will us save :
 This is the Lord, for whom we long
 have waited ; Therefore we
 In His Salvation will rejoice,
 right glad our heart shall be.

8

10 For in this Holy Mount, the hand
 of God the Lord shall rest :

And *Moab* with such other foes
 shall under foot be thresh'd ;

Ev'n under Him, as men do straw
 down for the Dung-hill tread.

11 And He his hands, as one that swims,
 amidst them forth shall spread.

9.

He also shall bring down the pride
 of their excellency,

Together with the spoils, which they
 laid hands on wrongfully.

12 And He shall make the Forts and Towers
 of thy proud Walls to fall :

Unto the ground, ev'n to the dust
 He bring and lay them shall.

Upon the following Song, as Connected
 with the foregoing *Prophecie*.

W *H: it talk of Triumphs, Feasts and merry days;
 Tet, bid us sing of Sorrow, wo and pain*

Must

4 A Song inciting to Faith. Book III.

Must we still promise Victory and Praise,
 Yet breathless fought, and soild in grief remain?
 Be these our Gospel-sweets so stuff'd with sow'r?
 But stop, blind Sense: Let Faith with Reason speak.
 Such warming Sun, shines may admit a Show'r;
 These stormy Tempests end not in a wreak.
 We from our Dross must needs be purg'd:
 Foes must have place their malice to detect:
 Pray'r must be quick'ned, and our Faith be try'd,
 Our Loyalty, and His entire Respect.
 Our Warfare's here, our Rest abides us hence:
 Our In-comes may our Troubles countervail:
 But we have most in Hope; Grace will dispense
 At last in Gross, what now but by Retail.
 The Ground is sure, our Anchor holdeth fast:
 Blest we, who Mercy may with Judgement sing:
 Our Toils, our Trials do not ever last;
 Assured Victory our Battel bring.
 Cheer up thy Heart, let not thy Hands fall down:
 Embrace the Warfare, to obtain the Crown.

SONG V.

A Song (relating to the preceeding Prophecie) inciting
 to Faith in God, and patience under the Churches af-
 flictions. In hope of Delivery and final Victory, resting,
 mean while, under Gods Protection, *Isai. 26 1.*

*In that day shall this Song be sung in the Land
 of Judah;*

WE have a City of great strength
 to keep us safe from wrong:

SALVATION will **GOD** appoint,
 for Walls and Bulwarks strong:

2 Set open ye the Gates, whereby
 the Nation justify'd,

Which faithfully doth keep the truth,
 may enter and abide.

3 Thou

^{2.}
3 Thou wilt him keep in perfect peace,
whose mind on Thee is stay'd;
Because that he his confidence
on Thee hath wholly laid.

4 Trust ye for ever in the Lord;
because the Rock most sure
Of strength in God **J E H O V A H** is,
which ever doth endure.

^{3.}
5 For He brings down, and makes to bow
the men that dwell on hy;
He makes the lofty City low,
ev'n on the ground to ly:
He bringeth it ev'n to the dust.

6 The foot down shall it tread,
The feet of poor ones, and the steps
of men impov'rish'd.

^{4.}
7 The just mans way is uprightness:
Thou dost most uprightly,
The troden path of righteous men
in equal Ballance weigh.

8 Yea, in Thy way of Judgements, Lord,
attended Thee have we:
Our Souls desire is to Thy Name,
and memory of Thee.

^{5.}
9 I with my Soul have Thee desir'd,
in dead time of the night;

Yea

Yea with my Sp'rit in me I will
 Thee seek ere day be light :
 For when Thy Judgements righteous
 men do on Earth discern:
 Th' Inhabitants then of the World
 ought righteousness to learn.

6.
 10 The wicked, though he favour'd be,
 no justice learn he will;
 But in the land of Uprightness
 will deal unjustly still :
 And of the Lords great Majesty
 take notice will not He.
 11 Yea, when Thy hand is lifted up,
 O Lord, they will not see.

7.
 But see they shall, with shame that they
 Thy people did envy :
 The fire prepared for Thy foes
 shall waste them utterly.

12 Sure Peace, O Lord, Thou wilt for us
 ordain and bring to pass:
 For Thou hast also all our works
 wrought for us by Thy Grace.

8
 13 Our Lord God, other lords than Thou
 have rul'd o' r us with hate:
 But, owning Thee alone, we will
 Thy Name commemorate;

14 they

14 They are decest, they shall not live,
though once most dreadful men;
Yet, Corpſes now of life bereft,
they shall not live again.

9
Thou haſt them, therefore, viſited;
and haſt them utterly
Deſtroyed, and to periſh quite
made all their memory.

15 Thou mad'ſt the Nation much increaſe;
Thou glorified waſt :
But to Earths utmoſt ends, O Lord,
remov'd it far Thou haſt.

10.
16 They have Thee viſited, O Lord,
in time of their diſtreſs ;
They poured out a Prayer, whiſt them
Thy chaſt'ning hand did preſs.

17 Like as a Woman great with Child,
when that the time draws nigh
Of her Delivery, is in pain,
and in her pangs doth cry :

11.
So in Thy ſight, Lord, have we been,
18 With Child, much pain'd in mind ;
And travailling have, as it were,
brought nothing forth but wind :
We have wrought no deliverance
upon the Earth at all ;

As for the Worlds Inhabitants,
they are not made to fall.

¹³
19 Thy dead men they shall live, and shall
with My dead body rise :

Awake, ye in the dust that dwell,
His praise to solemnize.

Thy Dew is as the Dew, wherewith
green Herbs are watered :

The Earth shall not for ever hold;
but shall cast out the dead.

^{13.}
20 My People: to thy Chambers now
come in, thy Doors make fast;
Lye hid a little moment, till
the wrath be over past.

21 For lo, the Lord out of His place
is coming speedily,
To punish Earths Inhabitants,
for their iniquity.

^{14.}
As for the Earth, her Bloud shall she
disclose to open sight;

And she her slain no longer shall
hold cov' red from the light.

Upon the following *Evangelical Song.*

A Swicked men are made a Scourge
 the Church to exercise ;
 when they get up, then she falls low ;
 their fall doth prove her rise.
 But they their Summer have at first,
 their Winter Storm comes last ;
 Her endless Summer doth succeed
 to many a Winter-blast.
 But mark the Chain: Christ life restores;
 next doth all Grace pour down :
 Then Holiness becomes the Path,
 Eternal Joy the Crown:
 He that is of a Devil once made a Saint
 Of no good Blessing needeth fear the want.
 God doth His foes to vengeance sacrifice,
 His Churches nuptial Feast to solemnize.

SONG VI.

A Bundle of Gospel-promises to the Church, of rich Blessings Temporal and Eternal, in opposition to the terrible Judgements threatned, in the former Chapter, to be inflicted on her Enemies, *Isai. 35. 1.*

THE Wilderness, the Lonely Place
 shall joyful be for those :

The Desert also shall rejoyce,
 and blossom as the Rose.

2 It shall bud forth abundantly,
 rejoyce and sing aloud ;

Of Lebanon the Glory shall
 upon it be bestow'd.

Th' excellency of Carmel too
 and Sharon there shall be :

They

They shall the Glory of the Lord,
and our Gods Beauty see.

3 The weak hands, therefore, strengthen ye,
confirm the knees that shake.

4 To them whose hearts are fearful say,
fear not, but courage take.

^{3.}
Lo, your God will with vengeance come,
God with a Recompence;

Ev'n He himself will come to you
with health and sure Defence.

5 The eyes of blind men shall be then
enabled well to see;

And those that formerly were deaf,
their ears unstopt shall be.

^{4.}
6 The Lame shall then leap as an Hart,
the Dumb mans Tongue shall sing:

For Waters in the Wilderness,
in Deserts streams shall spring.

7 Parcht Ground shall Pools become, dry
with Water-springs shall flow: (Land

In Dens where Dragons lay, shall Grass,
with Reeds and Rushes grow.

^{5.}
8 An High-way shall be there; a way
which shall have for its Name

The WAY of HOLINESS; th'unclean
shall not pass through the same;

But

Song 6, 7. *Isai.* 35. 1. & 38. 10.

But it shall be for Holy Ones;
and they that go this Way,
Though otherwise they be but fools,
they shall not go astray.

6.

9 No *Lion*, nor no Rav'nous Beast
shall go or be found there:

But it shall be for them to walk,
that His Redeemed are.

10 At last, the Ransom'd of the Lord,
with Songs returning home,
And endless joy upon their heads,
to *Zion* they shall come:

7.

They shall great Joyfulness obtain,
and gladness in that day;

And sorrow with all sighing shall
be made to flee away.

Upon the Song of *Hezekiah*.

IS Death so grim a Messenger,
That comes to fetch the weary Passenger,
Opprest with Sin and Grief, and send him home?
But oft it finds him in such case,
And some times carries such a wrath-like face,
As if his Lord were giving out his Doome.

To be pluckt early in the flow'r
Of blooming Hopes and Joys just in an hour,
Yea Deaths pale face will make frail Nature shrink.
But when He summons angry-like,
As if His Child quite from Him He would strike;

What

What Spirit can bear this surcharge, and not sink?

*A Conscience clear doth much to stay
The mind; but present Sense will bear the sway,
And either choke the Heart, or give it vent.*

*Yet Souls that use the Throne to ply,
Cannot elsewhere, but at His Foot-stool ly,
Where their Complaints, their Sighs & Tears are spent.*

*What will not Childrens Groans procure?
The Fathers tender Heart cannot endure;
But shew, He loves still, when He most doth frown:
To cure His Childs diseased mind,
What will He not both say and do? O kind!
And make rich Comforts sharpest Conflicts drown!*

*Here's a new Labyrinth, O strange!
The man is non-plust how to use this Change;
The trouble ends not, rather doth renew;
The weight of mercies how to bear.
The Heart enlarg'd with Love, grows strait with Fear,
Lest it unto his purpose stand not true.*

*No wonder; for experience makes it plain,
Such frames in vigour do not long remain.*

SONG VII.

*Isai. 38. 9. The writing of Hezekiah King of
Judah, when he had been sick, and was reco-
vered of his sickness, vers. 10.*

When I was sentenced to have
my days cut off, I said,
I'm going, through the Gates of Death,
in Grave now to be laid:
Of my remaining years I am
deprived utterly.

I The Lord in Land of those that live,
now see no more shall I: I

I said, I shall not see the Lord,
nor any more obtain

The fellowship of men, with those
that in the world remain.

12 Mine age is past and gone from me,
like to a shepherds Hut ;

And as a Weaver doth his Web,
my life I off have cut.

3.
With sickness sore, He'l cut me off,
ere I my days do spend :

From Day ev'n unto Night Thou wilt
now make of me an end.

13 I reck'ned till the morning, thus ;
He Lion-like will break

Ev'n all my bones : from day to night
an end of me Thou'lt make.

4.
14 I, like a Swallow or a Crane,
did chatter and make mone ;

And like a silly lonely Dove,
so did I mourn and grone.

Mine Eyes do fail, O Lord, while they
look upward unto Thee :

I am oppressed : O be pleas'd
to undertake for me.

5.
15 What shall I say ? He spake to me,
and hath perform'd no less :

I shall go softly all my years,
in my Souls bitterness.

16 O Lord, by these things men do live:
in all these things, moreover,
Is my Sp'rits life : so wilt Thou me
to health and life recover.

6.

17 Behold, for Peace great bitterness
had wholly me posselt;

But from Corruptions Pit my Soul
in Love Thou saved hast :

For Thou hast cast behind Thy Back
my sins both small and great.

18 For why, the Grave Thee cannot Praise,
nor Death Thee celebrat.

7.

And for Thy Truth they cannot hope,
that to the Pit go down.

19 The Living, and he only shall
proclaim Thy high Renown,

As I am doing now this day :
the Father shall express

Unto the Children, making known,
Thy Truth and Faithfulness.

8.

20 The Lord was ready me to save:
in Gods house, therefore, still,

My Songs upon string'd Instruments
sing, while we live, we will.

Upon

Upon the following Gospel-Propheſie
and Song.

Here is rich Matter, furniſht for a Song:
And with the firſt we cal'd to Sing.
Should we then be the laſt amidſt the Throng,
Our Sacrifice of Praise to bring?
And can our Song in ſitter terms be dreſt,
For Goſpel, or for Poefie.
Then theſe, wherein our Mercies are expreſt,
Now plain, though then dark Propheſie?
The Spirit can condeſcend to Babes one while;
Yet how to fly aloft doth know:
The Prophet ſings in high majeſtick ſtile;
Yet ſweeteſt Truths do ſmoothly flow.
Our Saviour cal'd, compleatly qualify'd
Is here preſented to our view:
With Him, and with His work, how ſatisfy'd
The Father is He's pleas'd to ſhew.
The bleſſed Fruits are promis'd to redound
To Gentiles and the Iſles afar;
Which call'd are His praise aloud to ſound,
When theſe great things accompliſht are.
Of Goſpel-grace none have had larger taſte
Than theſe our Iſles; nor was there more
Let out, almoſt in any ages paſt,
Of Bleſſings we have had in ſtore.
Bleſt Britain, if thou knew'ſt thy day of Grace,
And Mercies which belong unto thy peace.

SONG VIII.

A Gospel-Propheſie and Song.

The Mediator pointed forth to us, by the Father, In His
Calling, Offices, Qualifications, Furniture, and the
bleſſed Fruits thereof, among Jews and Gentiles: for
which

which, all, and in ſpecial the *Gentiles*, are called to
the duty of Praiſe, *Iſai.* 42. 1.

• **B**Ehold My Servant, whom I do
uphold by My great Might ;
Mine Ele& One, in whom My Soul
doth greatly take delight.
My Spirit I abundantly
have put on Him withal ;
And to the *Gentiles* ſaving Truth
make manifeſt He ſhall.

2.

2 He ſhall not ſtrive to cry aloud ;
nor ſhall He cauſe His Voice
In open ſtreets be heard, as thoſe
that love to make a noiſe.

3 The ſmoking flax He ſhall not quench ;
nor bruised reed ſhall break :
He Judgement ſhall bring forth to Truth,
and it victorious make. *Mat.* 12. 20.

3.

4 He ſhall not be diſcouraged,
nor fail till He have ſet
On Earth right Judgement : and the *Iſles*
ſhall for His Doctrine wait.

5 Thus ſaith the Lord, who is the God
that Heav'n and Earth hath made ;
Who hath the Heavens ſtretched out,
the Earth in breadth hath ſpread :

Who

d to

Who made what springeth from the Earth;
to people who doth give
Their Breath, and Spirit unto them
that therein walk and live.

6 Ev'n I the Lord in righteousness
have call'd Thee, and I will
Hold fast Thine hand for Thy support,
and keep Thee safely still :

And for the peoples Covenant
will give Thee ; for a Light
7 Unto the Gentiles : That Thou may'st
restore the blind their sight :

And may'st bring forth the Prisoners
from their imprisonment,
And them that sit in darkness from
the house of their restraint.

8 I am the Lord, that is My Name :
My Glory will not I
Give to another, nor My Praise
to carved imagery.

9 Lo, former things are come to pass :
and now do I declare
New things, which, ere they do spring forth,
I tell you what they are.

10 O sing a new Song to the Lord ;
your voices do ye raise, E That

who

That from the end of all the earth
ye may ſhew forth His Praise:
Ye that go down unto the Sea,
and fulneſſe of the ſame ;
The Iſlands, and whoever are
inhabitants of them.

8.

11 Let Wilderneſſe and Towns thereof
liſt up their voices hy,
And Villages inhabited
by *Kedars* progeny :
Let them that dwell among the Rocks
in Songs His Praise expreſs,
And let them from the Mountain-tops
ſhout loud for joyfulneſſe.

9.

12 Let them unto *JEHOVAH* give
the Glory of His Name ;
And in the Iſles let them declare
the Glory of the ſame.

13 The Lord ſhall, as a mighty man,
go forth, He Jealouſy,
ſhall, like a man of war, ſtir up ;
yea He ſhall roar and cry :

10.

Againſt His foes He ſhall prevail.

14 Long have I held My peace :
I have refrain'd My ſelf, and have
behav'd with quietneſſe :

III Song 8. and Song, Isai 42. 1. Isai. 52. 13. 99
But, like a woman travailing,
aloud now will I cry;
I will destroy, and all at once
them swallow up will I.

11.
5 I will make hills and mountains waste,
their herbs with drought will kill;
The Rivers Islands I will make,
the Pools dry up I will.
6 And by a way they know not of
I'll cause the blind to go;
And I in paths will lead them, which
before they did not know.

12.
Yea Darkness Light, things crooked straight
before them I will make.
These things unto them I will do,
and will not them forsake.

Upon the following Evangelical
Prophesie.

W^{ITh} Sybils, Pythons *what have we to do?*
Need we pick Dungbils, witness use Mark 1. 34.
Such as He did Himself refuse, Acts 16. 16.
Having so fair a Field to go unto?
Here is plain Gospel more than Prophesie;
Christ rather pointed than foretold;
Each word, the Lamb of God behold.
Poor blinded Jew, wilt thou not this espie?

Well might the Fathers wait, the Eunuch doubt:

But oh! whom seek ye now in vain?

Here you have a Saviour slain.

Read ye this Text, yet will not find Him out?

Don't pierc'd Him, lift Him up. Yet see Him not?

Here is your Altar, Sacrifice,

Your Priest. O hither turn your eyes:

The Blood, wherewith you'r stain'd, must wash the blot,

A Feast of Fat things here we have indeed,

Slain and made readie, purest wine:

Well may He now say, Come and Dine:

May we then on these Dainties sweetly feed.

This slain Lamb Liveth Zions glorious King!

The Stone refused is head Corner-stone.

That we have pierc'd Him, O let us demone;

But that He Lives, Hosanna let us Sing.

SONG IX.

Our Lord JESUS CHRIST presented to us in the depth of His Sufferings, and height of His Glory, with the Causes and blessed Effects of both: More summarily, *Isai. 52. 13*: More amply, *Isai. 53*. throughout

Part I. *Isai. 52. 13*.

BEhold, My Servant prosper shall
in dealing prudentlie:

Extol'd, exalted shall He be,
and raised very hie.

14 And like as many were at Thee
astonied and fear'd;

(For, more than any other man,
His Face and Form was mar'd)

15 So shall He many Nations
besprinkle: yea the Kings

Shall

Shall shut their mouths at Him; because
 they now shall see such things,
 As had not any time before
 been unto them declar'd;
 And they shall now consider well
 that which they had not heard.

Part 2. Isai. 53. 1.

OH! who doth yield belief unto
 the Word which we declare?
 Gods pow'rful Arm, to whom is it
 revealed and made bare?

2 For He before Him shall grow up,
 like to a tender Plant,
 And as a Root out of a ground
 that doth all moisture want.

He hath no Form nor Comeliness;
 and when we shall Him see,
 There is no beauty that by us
 desired He should be.

3 He is despised, and of men
 as nothing valued:

A Man of Sorrows, one who is
 to Grief accustomed.

And we our faces, as it were,
 did hide and turn from Him:
 He was despised, and to us

He was of no Esteem.

E 3

4 Yea

4 Yea surely, He hath born our Grievs,
our Sorrows carried hath;

Yet we esteem'd Him plagu'd of God,
struck and born down in wrath.

5 But for our Sins it was, that He
did suffer so much Grief:

For our Transgressions He was bruised,
that we might find relief.

Upon Him was the Chastisement,
which did our Peace procure;
And we are healed with the stripes,
which He did thus endure.

6 We all, like sheep, have stray'd, & turn'd
each one to his own way:
The Lord on Him th'iniquity
of all of us did lay.

7 It was exacted, and He was
afflicted very sore;
Yet all the while, His holy Mouth
He op'ned not therefore.

6.
But, as an harmless Lamb He is
unto the slaughter bro't;
As sheep before her Shearers dumb,
His Mouth He op'neth not.

8 From Prison and from Judgement He
was taken. O what one

Can undertake for to declare
His Generation?

^{7.}
For He was cut off from the Land
of them that living be:

And for My peoples wickedneſs
the ſtroke received He.

9 He with the wicked, and the rich
did make His Grave, when dead;

Sith He had done no wrong, nor fraud
his mouth had uttered.

^{8.}
10 It pleas'd the Lord yet, Him to bruise;
He made Him ſuffer pain:

When Thou ſhalt make His Soul for ſin
an off'ring (to be ſlain;)

He ſhall prolong His happy dayes,
and ſee His bleſſed Seed;

And Gods good pleaſure in his Hand
ſhall proſp'rouſly ſucceed.

^{9.}
11 He of the Travel of His Soul
the ſweet Effects ſhall ſee;

And therewithal His joyful Heart
right ſatisfy'd ſhall be.

My righteous Servant many one
ſhall freely juſtifie

Through knowledge of Him; for He ſhall
bear their iniquitie.

12 His portion, therefore, I will give
 with great ones, with the stout
 He shall divide the spoil; sith He
 to death His Soul pour'd out :
 And with Transgressours numb' red was,
 the sin of many bare;
 And Intercession made for those
 that great Transgressours were.

Upon Christ's Triumph over Edoms, with
 the ensuing Thanksgiving and Prayer.

O our Lord, once dy'd with His
 own Blood did wash away
 Our Spots, and whilst He seem'd
 quite vanquish'd, gain'd the day.
 Presented here with blood of foes all slain'd;
 There is no place to doubt, the day is gain'd.
 If by the Cross He overcame;
 Sure, Crowned He will do the same,
 Conform to Him, Saints ly
 oft bath'd in their own blood,
 Yet conquer; which their foes
 Last ruine shall make good.
 But still the Church is her own greatest foe;
 Sin wrath procures, destroys her, lays her low.
 Yet still His Lov's predominant :
 His dear bought Bride He will not want.
 Then let us bless and pray, confess, believe :
 when His Hand smites, His Heart with us doth
 Sith He directs us with Him how to deal; (grieve.
 It seems, it is His mind we should prevail.

SONG

SONG X.

CHRISTS Triumph over Edom (and with them all the Churches Enemies) Represented by way of Dialogue betwixt the Church and Christ. Whereunto is subjoined a *Thanksgiving* and Prayer of the Church, suited to her afflicted times, put, as it were, into her mouth by God, and given as a Directory of Confession and Prayer. *Isai. 63* and *64* Chapters.

In four Parts.

Part 1. The Dialogue, Chap. 63. 1.

WHO's this that comes from *Edom's* land
from *Bozrah*? who is This,
Whose Cloths are stain'd; yet Glorious
in His Apparel is?

Who in the greatness of His strength,
thus travelleth in State?

I that do speak in righteousness,
whose Pow'r to save is great.

^{2.}
2 But wherefore is it, that Thou art
in Thine Apparel red,
And that Thy Garments are like those
that in the Wine-fat tread?

3 Why, I the Wine-press troden have,
ev'n I my self alone:

Of all the people in the world
assisting Me was none.

E S ;

For

3.

For in My wrath and Fury I
 them tread and trample shall :
 My Cloths I'll sprinkle with their blood,
 and stain My Raiment all.

4 Because the day is in Mine Heart,
 due vengeance to pay home ;
 And, now at length, the blessed year
 of My Redeem'd is come.

4.

5 That none to help was or uphold,
 much wond'ring, I beheld :
 Mine Arm brought Me Salvation then,
 My Fury Me upheld.

6 In wrath I'll tread the people down ;
 and in My Fury I
 Will make them drunk, and bring their
 flat on the Earth to ly. (Strength

Part 2. The Thanksgiving, vers. 7.

THE Love and Praises of the Lord
 I surely will declare,
 Concerning all His Favours, which
 on us bestowed are ;
 And Goodness great to Isra'ls house,
 which He on them hath shew'd,
 After the riches of His Grace,
 and Mercies multitude.

8 For

^{2.}
8 For He did say, they surely are
a People unto Me;
Children that will not liars prove:
their Saviour then was He.

9 In their afflictions all He was
afflicted with the same;
The Angel of His presence did
Salvation bring to them.

^{3.}
He them Redeemed in His Love,
and in His Clemency;
He bare them all the dayes of old,
and carried tenderly.

10 But they rebellious were, and vex'd
His holy Sp'rit so far,
That, being turn'd their enemy,
against them He made war.

^{4.}
11 On Moses and His people then,
on dayes of old He thought;
Saying, O where is He that up
out of the Sea them brought,
With those who Shepherds were design'd
His Flock to oversee?
That did His holy Spirit put
within him, where is He?

^{5.}
12 That did them with His glorious Arm,
by Mose's right hand lead, Be-

Before them making Waters part,

His lasting Fame to spread?

15 That carefully did lead them through
the middle of the Deep,

And, as an horse in Wilderness,
from stumbling did them keep?

6.

14 As when a beast down to the vale
goes from some higher place;

The Spirit of the Lord did him

Conduct with quiet pace:

Yea in such manner didst Thou lead

Thy people tenderly,

To make unto Thy self a Name

of glorious Majesty.

Part 3. The Prayer, Vers. 15.

FROM Heav'n, the habitation
of Thine own Holiness

And of Thy Glory, O behold

and look on our distress:

The Zeal, the Strength, the tender Love
shew'd formerly by Thee,

And Thy great Mercies, where are they?

why thus restrain'd from me?

2.

16 Sure, Thou our Father art, though we
to *Abra'am* be unknown,

And though that *Israel* would not

us for his Children own:

Yea

Yea Thou, O Lord, our Father art;
Thou art the very same
That our Redeemer was of old;
this still hath been Thy Name.

17 O Lord, why hast Thou caused us^{3.}
thus from Thy wayes to erre?
And why hast Thou these hearts of ours
so hard'ned from Thy Fear?
Return, Lord, for the sakes of those
that servants are to Thee,
Unto the Tribes, which Thou hast made
Thine heritage to be.

18 Thy holy People, but short while,^{4.}
have had it to possess:
Our adversaries under foot
havetode Thine holy Place.
19 We are Thine own, but over them
Thou never Rule didst bear,
And by Thy great and holy Name
they never called were.

*Part 3. The Continuation of the Prayer, with
Confession of Sin, Chap, 64. 1.*

OH that Thou would'st asunder rent
the Heavens and break thorow,
That, coming down, the Mountains might
down at Thy presence flow, , 2 (As

2 (As melting fire makes waters boil ;)

to make Thy Name appear

Unto Thy foes, that Nations may

before Thee quake for fear.

2.

3 Things terrible, we lookt not for,
when Thou didst bring to pass;

Thou camest down, and mountains did
flow down before Thy Face.

4 For, from all time, no eye, but Thine,
hath seen, no ear hath heard,

Nor heart conceiv'd, what God for His
attendants hath prepar'd.

1 Cor. 2 9.

3.

5 Thou meetest him that doth rejoyce,
and worketh Righteousness,

Ev'n those who Thee in all Thy ways
do mind with thankfulness.

Lo, Thou art very wroth, because
against Thee sin'd have we :

In those there is continuance,
and we shall saved be.

4.

6 But we are all as one unclean,
our Righteousnesses all

As filthy rags : we all do fade,
as leaves do in the Fall ;

And our iniquities like wind,
have taken us away.

7 Yet

7 Yet none calls on Thy Name, nor doth
stir up himself to pray,

That so he may take hold of Thee:
for hid from us Thou hast

Thy gracious Face, and for our sins
mak' st us consume and wast.

8 But Thou our Father art: we are
the Clay; Thou, Lord, art He
Who, as the Potter, fram'd us all;
Thine own hand-work are we.

9 Lord, be not angry very sore,
mind not our sins alway:

Behold, we all Thy people are;
consider it, we pray.

10 Thy holy Cities, Zion mount
are as a Wilderness,

Jerusalem laid desolate,
all in the same distress.

11 Our holy comely House, wherein
our Fathers praised Thee,

Is burnt with fire: our pleasant things
laid wholly waste they be.

12 For these things, Lord, wilt Thou thy self
restrain and save no more?

O wilt Thou hold Thy peace, and still
afflict us very sore:

For

112 Short Gospel-songs Isai. 44. 21. Book III.

For a *Coronis* to this Book, take these four short, but very sweet and joyful Gospel-Songs or Sonnets.

*Some few, pluckt from a Garden furnisht well
With choice of Fruits and Flow'rs of every kind,
I here present unto thy taste and smell,
Afflicted Soul, to cheer thy drooping mind.*

SON. 1. Isai. 44. 21, 22, 23.

O Jacob, thou My Servant art;
for I have formed thee:

My Servant *Isra'l*, thou shalt not
forgotten be of Me.

I thy transgressions and thy sins
do blot out graciously,

Like misty Clouds. O turn to Me,
for thee Redeem'd have I.

2.

Sing, O ye Heav'ns on high; because
the Lord hath done this thing:

Shout loud, ye lower parts of Earth:

O hills break forth and sing,

With Forrests and each Tree therein;

for God hath *Jacobs* race

Redeemed, and in *Israel*

hath glorify'd His Grace.

SON. 2. Isai. 49. 13, 14, 15, 16.

Sing, O ye Heav'ns; O Earth, rejoice:
shout, O ye Hills aloud: For

For God upon His people hath
rich Comfort now bestow'd,
And His afflicted pitie will.

Though *Zion* had this tho't,
The Lord hath me forsaken quite,
my God hath me forgot.

2.

But can a woman quite forget
her sucking Child, which lay
Within her womb, to have on him
compassion? yea they may:

Yet, sure, I will not thee forget.

Lo, graven thee have I
Upon My Palms; before Me are
thy walls continually.

SON. 3. *Isai. 52. 7, 8, 9, 10.*

How comely on the Mountains are
the Feet of Him that brings
Good-tidings, who doth publish Peace,
brings tidings of good things!

Ev'n He that publisheth abroad
the great Salvation;

That saith to *Zion*, now thy God
sits King upon His Throne!

2.

Thy Watch-men shall lift up their voice,
and shall together sing:

They shall see eye to eye, when God
again shall *Zion* bring.

Fez

114 Short Songs, 1s. 52. 7. & 61. 10. Book III.
Jerusalem wastes, break forth in joy,
together sing do ye :
His people God comforted hath,
Zion Redeem'd hath He.

God hath made bare His holy Arm,
in all the Nations view :
For, to Earths utmost ends, our God
will His Salvation shew.

SON. 4. *Isai.* 61. 10, 11.

IN God my Lord I'll greatly joy,
my Soul shall joyful be ;
VVith Garments of Salvation
sith He hath Clothed me :
Me with the Robes of Righteousness
He graciously doth cover ;
Like as a Bridegroom and a Bride,
each richly deckt all over.
For as the Earth forth of her self
her tender bud doth bring ;
And as the Garden makes what things
are sown in it to spring ;
So, by His Grace and Power, the Lord
our God most surely shall
Cause Righteousness and Praise spring forth
before the Nations all.

The End of the Third Book.

Spiritual⁽¹¹⁹⁾ Songs.

The Fourth

B O O K

Comprehending the

LAMENTATIONS

OF

JEREMIAH,

WITH

Some Additional Passages, out of the same Prophet, mostly of like Nature, and of the same Subject: Containing Lamentations, Complaints, Instructions, Prayers, Penitentials.

Translated into English Meeter, & fitted to be sung with any of the common Tunes of the Psalms.

The Number, Order and Titles of the Songs, the next Page will shew.

Matt. 11. 17. --- We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

Jerem. 6. 26. --- Make thee mourning as for an only Son, most bitter Lamentation; for the spoiler shall suddenly come upon us. Chap. 7. 29. --- Take up a Lamentation on high places,

for the Lord hath rejected and forsaken the generation of His wrath. Chap. 9. 20. --- Teach your Daughters wailing, and everyone her Neighbour Lamentation. 21. For death is come up into our windows. ---

Chap. 31. 9. They shall come with weeping, and with Supplications will I lead them. ---

Edinburgh, Printed by the Heir of Andrew Anderson, Printer to His most Sacred Majesty, Anno DOM. 1686.

The Songs contained in this Book are as follows.

To keep due Order in the Number of the SONGS, and for easier finding of them, each Chapter of the *Lamentations* is reckoned for a several SONG, and the rest counted onwards after them, Thus;

Song

I *Lamen.* 1. 1.

II *Lamen.* 2. 1.

III *Lamen.* 3. 1.

IV *Lamen.* 4. 1.

V *Lamen.* 5. 1.

VI A *Lamentation* over *Judahs* foreseen Desolation, *Jer.* 4. 19.

VII A *Lamentation* for *Judahs* desperat condition, both in respect of their Sin and Misery, *Jerem.* 8. 18. & 9. 1.

VIII An *Instruction* concerning the vanity of Idols and Gods Excellency, with a *Denuciation*, *Lamentation*, and *Deprecation* of the approaching Calamity, *Jerem.* 10. 1.

IX A *Lamentation* and *Prayer* upon occasion of a great Calamity, by reason of Drought, in two Parts, *Jer.* 14. 1, 17.

X The Prophets *Complaint* and *Prayer* against his persecutors, *Jerem.* 15. 15.

XI Another of like nature, *Jerem.* 17. 12.

XII *Backsliding Israels Repentance*, *Jerem.* 3. 21.

XIII *Ephraims Repentance* noticed and entertained, *Jer.* 31. 18.

Ad.

Advertisement to the

R E A D E R.

THIS Fourth Book of *Spiritual Songs* (as I have placed and distinguished them) consisting of the *Lamentations* of *JEREMIAH*, with some additional Passages out of the same Prophet; I have only at present, to advertise thee, Christian Reader; 1. As concerning the *Lamentations*, which (as is evident by the whole strain of them) have been Composed by the Prophet, upon occasion of the destruction of the City and Temple, the desolation of the whole Land, and dreadful Calamities preceeding and succeeding the same; and in a stile of Poessie most grave and Pathetick, very suitable to the Subject, and to the Impressions all these things had upon his own Spirit, and ought to be in like Cases on the Hearts of all godly persons, for whose use also they are by the Holy Ghost designed: They are, therefore, for the help of memory, all of them, except the fifth Chapter, (which is subjoined as an Appendix to the rest) framed into an Alphabetical Order, as we find several of the Psalms (which, it seems was usual in the Poessies of those days) tho with some variety; as here also there is; the first, second and fourth Chapters, consisting of twenty two Verses a-piece, each Verse begins with a several Letter, which comprehend the whole Alphabet; and the third Chapter consisting of sixty six Verses, each three Verses together do begin with one Letter, thorowout, and all of them in the same order they are in *Psalm* 119. and in our Hebrew Grammars, (save that Chapter 2, 3, 4: Verse 16, 17. the order of *Q Pe* and *Y Ghnaji* (otherwise than as it is in those, and in the first Chapter here) is changed; the Holy Ghost not seeming to allow too much niceness in those smaller things. Being then ordered thus, chiesly for an help to memory; I have for the same cause modelled this Paraphrase in a conformity thereunto, comprising each Alphabetical Letter within a double Verse of eight Lines,

Lines, to keep the purpose of each of them entire within it self: which I found most difficult to observe, so as to keep them close to the Text, and make the Lines run smooth too, In some of those Verses, Chap. 1. & 2. which, being longer than the rest, are withall, of various purpose, and sententious: But I have done in this. (as in all the rest) though not as I would, yet as I could, to avoid Inconveniencies, as to both these. In the *Third*, each three Verses that begin with the same Letter, go to one double Verse, throughout. In the *Fourth*, each Verse beginning with a several Letter, yet being much shorter than in the first two, that I might not go out of my Rode, I was put to use a larger Paraphrase, to make eight lines for each Verse; Therefore I again turned it more brief and close in Eights, four Lines to each Letter; endeavouring to avoid in the one, superfluous, unhandsome additions; In the other, the omitting of any thing Essential to the genuine Sense of the Text. The *Fifth*, though of alike number of Verses, yernot being Alphabetical, I have not confined my self, but used my own liberty in the Paraphrase.

2. As for the *Additional*s, I shall forbear to make Apologie. The Sameness of the Penman and Subject they relate to, and likeness of strain commending them to be subjoyned to the *Lamentations*. The *Tenth Chapter* I could not omit, not only, the latter part being a Lamentation and Prayer, but even the former being so Poetical, of so excellent purpose, and relating to the same Dispensation. But the Design of them all being to stir up to Humiliation and Repentance, I have thought fit to close the whole sad Subject with two sweet Penitentials, which hold forth the Frame of a true Penitent, and the kind entertainment he meets with from the Lord. All which leaving to thy Perusal, and to Gods blessing thereon. I bid thee in Him earnestly, Farewell.

Spi-

Spiritual Songs.

BOOK IV.

Comprehending the *Lamentations* of **JEREMIAH**, with some additional Passages out of the same Prophet, &c.

Upon the *Lamentations*. 2

T Here is a time to mourn and to be glad:
 The Church experience of both hath had,
 Yet times with times, if we do but compare;
 We'll find, that sorrow is her usual fare:
 And mourning-weed most frequently she wears,
 While she doth sojourn in this vale of Tears.
 Here Joy she tastes but in a passing way;
 Her mirth's reserv'd unci'l the nuptial Day.
 Mirth often makes her worse, while she is here:
 To better her the best is mourning cheer.
 Here ordinarily Sin her Beauty mays,
 Provokes her Lord, and causeth many Fays;
 Here in the fire she must be purify'd,
 That she may shine more bright, when she is try'd.
 The Devil, the World, with malice great pursue her,
 By force and fraud, still seeking to undo her:
 And were it not her Lord still bears her thorow,
 She had been overwhelmed long ere now.

This mournful Dittie is an Emblem plain
 Of Sins sad fruits: what misery and pain,
 What woe and wreck Apostasie brings on:
 Jews do not stand such Monuments alone.
 If He the Nat'ral Branches did not spare,
 Let us, how we provoke His Love take care.
 We see what we may after them expect,
 How such things feeling Members should affect:

The dearest Saints and Churches usual lot,
Which more than once hath made them sing this note.

Wherefore, let us not take it ill to mourn.

Sith after others we but take our turn.

Bless Him, who makes thee sow in tears, with
Of everlasting Joy to reap the Crop. (hope

The Lamentations of Jeremiab.

SONG I. Chap. I.

℞ Aleph. Vers. 1.

HOW fits the City, that was full
Of people, desolate!

How is she widow-like become?

She that was once so great

Among the Nations, and who was
a Princess much renown'd

Amidst the Countreys, how is she
now under Tribute bound?

℞ Beth. 2.

She weeps sore in the night; her Cheeks
still with her Tears are wet:

From any of her Lovers all
no Comfort she doth get.

All those that were her friends have dealt
with her perfidiously;

Their friendship formerly profess'd
is turn'd to enmitie:

Gi

3 Gimel. 3.

Judah into Captivity
departed is and gone,
Because of grievous servitude,
and great affliction:

Among the Heathen she doth dwell,
where rest doth her forsake:

All her Pursuers did between
the straits her overtake,

7 Daleth. 4.

The ways of Zion sadly mourn,
sith no resort is made

Unto the solemn Feasts: her Gates
all desolate are laid,

Her Priests do sigh, her Virgins young
with grief and heaviness

Oppressed are, and as for her,
she is in bitterness.

7 He. 5.

Her en'mies are the chief, her foes
enjoy prosperity;

For why, the Lord hath grieved her
with sad adversity:

Because she her transgressions
did greatly multiplie,

Her Children young are captive gone
before the enemy.

1 Vau. 6.

And all the splendor, wherewith she
was beautifi'd before, F From

From *Zions* Daughter now is gone,
and doth appear no more:

Her Princes are become like Harts,
when Pasture they find none;
Before the hot Pursuer they
without all strength are gone,

1 Zaijn. 7.

Jerusalem did, in her days
of mourning and distress,
Remember all her pleasant things,
she did of old possess:
What time her people helpless fell
into the En'mies hand,
Her foes did see her and deride
the Sabbaths of her Land.

11 Chetb. 8.

Jerusalem hath greatly fin'd,
she is remov'd therefore;
And is despised by all those
that honour'd her before;
Because that now her nakedness
discov' red is to them:
Yea she doth sigh for grief, and she
doth backward turn for shame.

10 Teth. 9.

Her filthiness is in her skirts;
she had not her bethought
Of her last end; she, therefore, down
is wonderfully brought:

She

She hath no Comforter: O Lord,
 behold my misery;
 For th' enemy hath magnify'd
 himself exceedingly,

1 Jod. 10.

The adversary hath his hand
 profanely stretched out
 On all her pleasant things: for she
 hath seen the heathnish rout
 Ent'ring into her Sanctuary,
 of whom command Thou gave,
 That in Thy Congregation they
 not any place should have.

2 Cap. 11.

Her people all do sigh for grief,
 and seek their bread do they:
 Their things desireable they have
 been forc'd to give away,
 To purchase meat to save their life,
 in great extremity:

See and regard, O Lord, because
 become most vile am I.

7 Lamed. 12.

All passers by, doth this to you
 seem nothing? Look and see,
 If ever sorrow was like mine,
 which now is done to me;
 Wherewith the Lord hath thought it good
 to make me sadly mourn,

The day wherein His anger did
against me fiercely burn.

□ *Mem.* 13.

He, from above, a burning fire
hath sent down in His wrath;
Which, seizing on my very bones,
'gainst them prevailed hath;
A net He for my feet hath spread,
and backward turned me:
He all day, faint and desolat
hath caused me to be.

□ *Nun.* 14.

The yoke of my transgressions
by His own hand is ty'd:
They wreath'd together are come up,
and on my neck abide:
And He hath made my strength to fall;
the Lord hath me giv'n over
Into their hands, from whom I am
not able to recover.

□ *Samech.* 15.

My mighty men in midst of me
the Lord hath trode down all:
Moreover, an assembly He
did forth against me call,
Whereby to crush my choice young men
The Lord **Jehovah** hath
The Virgin **Judah's** Daughter trode
in Wine-press of His wrath.

Y Ghaajin 16.

For these things I do weep, mine eye,
mine eye runs down apace

With water; for the Comforter
is far from me, (alace !)

That should from Grief my heart relieve :
and since the hateful fo

Prevailed hath, my Children are
laid desolat and low.

312 D Ps. 17.

Zion spreads forth her hands; yet none
to comfort her hath she :

Concerning *Jacob*, God the Lord
hath charged those to be

About Him round, that are his foes :
as for *Jerusalem*,

A separated-woman-like,
she is in midst of them,

Y Trade. 18.

In all these things, I must confess,
the Lord is righteous ;

For I against His holy Word
have been rebellious :

Hear, all ye people, and behold,
my sorrow, I you pray :

My Virgins & my choice young men
are captives led away.

P Koph. 19.

Them that my Lovers were before
I called for ; but I

Deceived was by them : my Priests
and Elders miserably
Within the Citie did expire,
while as they sought in vain
Some food whereby their fainting Souls
they might restore again.

7 Reib. 20

That I am in a great distress,
Lord, with compassion see;
My bowels troubled are, mine heart
is turn'd in midst of me;
For I have grievously rebell'd:
without doors, every where,
The Sword bereaveth; & at home,
ev'n Death it self is there.

W Shin. 21.

My foes have heard, that I do sigh,
and Comforter have none:
They all have of my trouble heard;
and that Thou hast is done,
It is the matter of their mirth:
but bring the day wilt Thou,
Which Thou hast called for, and they
shall be as I am now.

7 Thau. 22.

Let all the evil they have done
before Thy presence be:
And do Thou also unto them,
as Thou hast done to me

For

For all my great transgressions :
 for from my inward part
 Many an heavy sigh is sent,
 and weary is mine heart.

SONG II. Chap. 2.

N. Aleph. 1.

How hath the Lord, in anger great,
 on *Zions* Daughter frown'd,
 Her cov'ring with a darksom Cloud,
 and cast from Heav'n to Ground
 The Beauty of *Israel* down !
 how hath He quite forgot
 His Footstool, in His day of wrath
 and indignation hot !

2. Beth. 2.

All *Jacobs* habitations
 the Lord devoured hath
 Without all pitié: throwing down
 the strong holds, in His wrath,
 Of *Judahs* Daughter; and unto
 the Ground hath level'd them :
 The Kingdom He polluted hath,
 and Princes of the same.

3. Gimel. 3.

He, in His wrath, all *Israels* horn
 hath cut off utterly :
 His right hand He hath quite drawn back
 before the enemy :

Against the house of *Jacob* He,
like to a flaming fire
Devouring all things round about,
hath burned in His ire.

7 Dab. h. 4.

Yea He hath bent His bow, like one
that is an enemy :
He set Himself, with His right hand,
as an adversarie ;
And slew all those that to the eye
caus'd pleasure or desire ;
In *Zions* Daughters Tent, He pour'd
His fury out like fire.

7 Ht. 5.

The Lord was as an enemy :
for He hath swallowed
Israel up: her Palaces
He hath all ruined :
His Fortresses He hath destroy'd :
in *Judahs* Daughter we
And doleful Lamentation He
hath greatly made to grow.

1 Vau. 6.

He, like a Garden-tent, hath pull'd
His Tabernacle down ;
The place of His assembly He
hath wholly overthrown :
In *Zion* God hath caus'd the Feasts
and Sabbaths be forgot ;

And

V. Song 2. of *Jeremiah*, Chap. 2. 189
And hath despis'd both King and Priest
in this His fury hot.

3 *Zeph. 7.*

The Lord hath cast His Altar off:
abhor'd His Sanctuary:

Her Palace-walls giv'n to the hand;
of the fierce Enemy:

And they have in the house of God
profanely made a noise,

As when His people did on days
of solemn Feasts rejoice.

11 *Cheth. 8.*

The Lord hath *Zions* Daughters wall
decreed to overturn;

He stretched out a Line; His hand
He made not to return

From working sad destruction:
the wall He then did make

And rampart mourn; So they became
together wholly weak.

12 *Teth. 9.*

Her Bars He hath destroy'd and broke
in shivers; and her Gates

Into the very ground are sunk:
her King and Potentates

Among the Gentiles now they are;
the Law no more we have;

Her Prophets also from the Lord
no vision do receive.

Joh. 10.

As for the Elders that belong
to Zions Daughter, they,
With silence sitting on the ground,
dust on their heads do lay;
With Sackcloth they have girt themselves
and of Ferusalem.

The Virgins do hang down their heads
unto the ground for shame.

J Cap. 11.

Mine eyes consumed are with tears;
my bowels all throughout
Are troubled; and upon the Earth
my liver is pour'd out,
Ev'n for my Peoples Daughters breach;
whileas the Children young
And Sucklings in the streets do swoon,
the City all along.

Lamed. 12.

To their afflicted mothers thus
they, moning sadly, say,
O where is now the corn and wine?
what time they swooning lay
Alongst the City-streets, as those
that wounded are to death,
And in their mothers bosom did
pour out their dying breath.

Mem. 13.

O Daughter of Ferusalem,
what shall I take to be

Thy

Thy witness ? what shall I compare,
or equal unto thee,

O Virgin *Zions* Daughter fair,
that I thy grief may cure ?

For, as the Sea, thy breach is great ;
who can thy health procure ?

3 Num. 14.

Thy Prophets vain and foolish things
concerning thee have seen,

And thine iniquity by them
discov'ed hath not been ;

That thereby thy captivity
they timely might prevent ;

But Burdens false have been for thee,
procuring banishment.

3 Sam. 15.

All clap their hands at thee and hiss,
that do pass by the way ;

They at *Jerus'lems* Daughter shake
their head, and mocking, say,

Is this the City that was wont
to be so highly fam'd

For perfect beauty, and the joy
of all the earth was nam'd ?

3 Ps. 16.

Against thee all thine enemies
their mouth have opened :

They hiss and gnash their teeth : they say,
we have her swallowed :

Yea.

Yea, certainly this is the day
we did so long expect:
We now have found and seen the thing
we did so much affect.

Y Ghnajin. 17.

The Lord hath done what He devis'd:
the word He had foretold
He hath fulfilled, which He did
command in days of old:
He hath thrown down, and hath not spar'd:
and caus'd thine enemy
O'r thee to joy; He of thy foes
hath set the horn on him.

Y Trade. 18.

Their heart did cry unto the Lord,
O Zions Daughters Wall;
Let tears, all day, and night throughout,
like to a River, fall:
Allow thy self no rest, nor les
the apple of thine eye
Have any intermission,
but weep continually

P Korb. 10.

When watches of the night begin,
arise and cry aloud;
Before the face of God pour out
thine heart, like to a flood:
For thy young Childrens life, to Him
lift up thine hands on high,

Thao

That in the top of every street
quite faint for hunger ly.

7 Refh. 20.

Behold, O Lord, I Thee beseech,
consider unto whom

Thou hast done this : Shall women eat
the fruit of their own womb,

And children swadled with their hands ?
Shall Priest and Prophet dy,

Slain by the cruel Sword, within
the Lords own Sanctuary ?

W Shin. 21.

The young and old ly in the streets,
upon the ground, O Lord :

My Virgins and my choice young men
are fallen by the Sword :

For Thou hast in Thy day of wrath
by slaughter cut them down :

Thou hast them kil'd, and unto them
no pitie Thou hast shown.

7 Thau. 22.

Thou hast my terrours round about
call'd, as a solemn Day ;

So, in the Day of Gods fierce Wrath,
none did escape away,

None did remain : yea those whom I
had wrapt in swadling bands,

And had brought up, consumed are
now by mine en'mies hands

SONG

SONG III. Chap. 3. N 1.

I AM the man, that, by His Rod
of anger hote, hath seen

2 Much misery. For I by Him,
have led and carried been

To darknels great, but not to light.

3 He turned is, I say,
Against me; yea He turns His hand
against me all the day.

4 My flesh and skin ² He hath made old,
He broken hath my bones.

5 Against Me Bulwarks He hath built
of great afflictions:

And He hath compass me about
with Gall and travel sore.

6 He hath me set in places dark,
as men dead long afore.

7 About He hath ³ so hedged me,
as I cannot get out:

And He my chain hath weighty made.

8 Yea, when I cry and shout,
He shutteth out my Pray'r from Him.

9 With hewen stone He hath
My ways enclos'd on every side,
and crooked made my path.

- 10 Ev'n as a Lion and a Bear,
each lurking for his prey,
11 So unto me He was. And He
hath turn'd aside my way:
In pieces he hath pulled me,
and made me desolat:
12 He bent His bow, made me the mark,
to shoot His arrows at,
13 The arrows of His quiver He
into my Reins did shoot,
14 Which have them pierc'd. My people all
at me did laugh and flout,
I was their musick all the day.
15 With bitterness He me
Hath filled, and with wormwood drunk:
hath caused me to be,
16 He brake my teeth with gravel stones,
with ashes cov' red me.
17 And very far from peace my Soul
removed was by Thee:
So I forgot prosperity.
18 Then did I say this word,
Now all my strength, and all my hope
is perisht from the Lord.
16 Remembering mine affliction
and woful misery,

The

The bitter Wormwood and the Gall.

20 My Soul continually

Doth them remember, and in me
is humbled and brought low.

21 This when I to my mind recall,
My hope begins to grow.

¶ 8.

22 That we are not consumed quite,
we may ascribe it, sure,
To Gods unfailing kindnesse,
whose mercies still endure.

23 Yea, every morning they are new:
Thy faithfulness is great.

24 The Lord's my portion, faith my soul;
On Him I'll, therefore, wait.

¶ 9.

25 To those that wait for Him the Lord
His goodnes doth extend,
Unto the Soul that seeketh Him.

26 'Tis good then to attend,
And the Salvation of the Lord
in silence to expect.

27 'Tis good for man in youth to bear
the yoke upon His neck.

¶ 10.

28 He sits alone and silence keeps,
because he finds it just.

39 To bear it on himself. His mouth
he putteth in the dust,

If so there may be any hope.

30 His cheek yields patiently
To him that smites, and with reproach
himself doth satisfy.

31 For why, the Lord will not cast off

32 For ever. But although
He cause to grieve; yet afterwards
He will compassion show,

According to the riches of
His own Benignity.

33 For He doth not afflict nor grieve
mens children willingly.

34 To trample under foot all those
that prisoners abide

35 Upon the Earth; Or yet the right
of man to turn aside,

Before the face of the most High;

36 And to subvert withall
A man in his just cause, the Lord
approveth not at all.

37 Who's he can say and bring to passe
what God hath not decreed?

38 Out of the Highest's mouth doth not
both ill and good proceed?

39 O wherefore doth a living man
then make so sad complaint,

A man, who only of his sins
receives the punishment ?

40 Nay rather, let us search our ways,
and try them carefully,
And let us turn again unto
the Lord that is most Hy.

41 Let us lift up our heart and hands
to God that is in Heaven.

42 We have transgressed, we have rebell'd
and Thou hast not forgiven.

43 With anger Thou hast us pursu'd,
and covered all over :

Yea Thou hast slain, and hast not spar'd.

44 And Thou thy self didst cover
As with a Cloud, so that our Prayer
could not pass through to Thee.

45 Amidst the Nations mad'st Thou us
as filth and scum to be.

46 Against us all our enemies
their mouths have opened.

47 Fear and a snare, wasting and spoil
to us have happened.

48 With floods of water doth mine eye
run down and cannot hold,

When of my peoples Daughter I
the ruine do behold.

49 Mine eye still trickleth down with tears
not taking any rest :

50 Untill the Lord look down from heaven,
and see our case distrest.

51 Mine eye with sorrow greatly doth
affect mine heart, when I,

The Daughters of my City all
do see in misery.

52 Mine enemies, without a cause,
did chase me eagerly,

53 Like to a silly bird. They have
cut off most cruelly

My life within the Dungeon dark,
and cast on me a stone.

54 Waters flow'd o' mine head; then I
did say, I am undone.

55 I called on Thy Name, O Lord,
out of the Dungeon low.

56 And Thou hast heark'ned to my voice;
Thine ear O hide not now,

When I to Thee do breath and cry.

57 To me Thou didst draw near,
The day that I did call on Thee:
then saidst Thou, do not fear.

58 Lord, Thou the Causes of my Soul
hast pleaded and maintain'd; 59 My

59 My Life Thou hast redeem'd. O Lord,
 what wrong I have sustain'd
 Thou hast beheld; O judge my Cause.

60 For Thou hast clearly seen
 Their vengeance and devices all,
 which have against me been.

W 21.

61 O Lord, Thou their reproach hast
 and all that they devise. (heard,

62 Against me: and the speech of those
 that up against me rise,

With their imaginations
 against me all the day.

63 Their sitting and their rising, see,
 I am their musick play.

W 22.

64 According to their handie-work,
 reward them, O most Hy.

65 With sorrow over-vail their hearts,
 Thy Curle upon them ly.

66 With righteous vengeance persecute
 and them destroy in wrath,
 From underneath these glorious Heavens,
 which God created hath.

SONG IV. Chap. 4. N 1.

HOW is the glist'ring Gold become
 thus wholly darkened !

How

How is it that the Gold most fine
is now quite altered !

The stones of Gods own Sanctuary,
so stately once and fair,

Now in the top of every street
ly scatt' red here and there.

2 The precious Sons of *Zion*, once
who were most honourable,

And to the pure and massie Gold
were justly comparable ;

How are they now contrariwise,
of no more value thought.

Then pitchers made of Earth, which are
by hands of Potters wrought !

3 Sea-monsters are by nature taught
to cherish their own brood,

Which, kindly drawing out the breast,
do yield to them their food :

But ah ! my Peoples Daughter is
become in savageness

More like the cruel Ostriches
which haunt the wilderness.

4 As for the sucking Child, while he
doth lack his mothers breast,

His tongue for very thirst doth cleave
unto his palat fast !

The Children young do ask for bread
with importunitie,
But no man doth impart the same
to them for their supplie.

5 They that in former times did feed
on food most delicate,
Go wand'ring up and down the streets
amaz'd and desolate :
And they that from their tender years
fine scarlet us'd to wear,
In stead thereof, now to embrace
the Dunghills forced are.

6 The Daughter of my People hath
with more severity
Been punished, than *Sodom* was
for her iniquity ;
Which in a moment, as it were,
was wholly overthrown ;
Nor were there any hands that stay'd
upon her, but His own.

7 Her *Nazarites*, in former times,
than snow much purer were ;
In colour, than the whitest milk,
more white they did appear :
Their bodies did in ruddiness
the Rubies far surpass,

their

Their polishing than Saphir stones
more bright and shining was.

7 8 But darker than the blackest Coal
their visage now is grown;
So that they cannot, when they go
upon the streets, be known:
A skin as dry and withered
as any stick they have;
Which (such they are so very lean)
unto their bones doth cleave.

9 The case of those, who by the Sword
are slain, is better far
Than theirs, who, by the famine starv'd,
with hunger killed are:
For these, still wasting, pine away,
stuck through with lingring pain,
Whilst they the increase of the field
by no means can obtain.

10 The women, which at other times
most tender hearted were,
Imployed have their hands to seeth
the Children that they bare;
Which were made use of as their meat;
that woful time, wherein
The Daughter of my people was
destroyed for her sin.

11 As for the Lord, His fury great
accomplished He hath,
And He hath poured out on us
the fierceness of His wrath:
In Zion He a burning fire
hath also made to flame,
Which ev'n to the foundations
devoured hath the same.

12 Kings of the earth, th' inhabitants
of all the world beside
This thing would not believed have,
untill they found it try'd;
That th' adversary and the foe
should ent'red have into
The gates of our *Jerusalem*,
as we have seen them do.

13 Because her Prophets guilty are
of great enormities,
Because her Priests committed have
most gross iniquities;
For, by their means, the bloud of those
more righteous who were
Than they themselves, hath cruelly
been shed in midst of her.

14 Like blind men seeing none at all,
They wand'ring to and fro.

Upon

Upon the streets; and as for them,
they were polluted so
With blood of innocents, that none,
could make approach to such,
But needs must be defil'd, if they
their garments did but touch.

15 Hold off, hold off, polluted ones,
unto them they did cry,
Withdraw your selves and do not touch;
so they away did fly
To other places wandering:
among the heathen then
They said, there's no more dwelling there
for these ungodly men.

16 The anger of the Lord bath them
divided quite afunder;
He will not any more to them
shew favour, and no wonder;
The persons of the Priests they did
not any wise regard,
The Elders that among them were
they favour'd not nor spar'd.

17 And as for us, our eyes did fail,
whilst we did entertain
Some hopes as yet of succour from
an help that was but vain:

With fruitless expectation,
which did our hopes deceive,
We watched for a Nation
that had no power to save.

§ 18 Like Hunters in the chase, have they
our steps pursued so,
That in our streets we can no more
with any safety go:
These things do shew our latter end
to be approaching fast;
Our days fulfilled are, for now
our end is come at last.

¶ 19 Our Persecutors are more swift
than Eagles when they fly
Most swiftly through the Air, their prey
pursuing eagerly:
Unto the Mountains when we fled,
pursue us there did they;
When in the Wilderness we lurkt,
they wait for us did lay.

¶ 20 The Lords Anointed one, who wa
unto us, as it were,
Our nostrils breath, they in their pits
did catch, as in a snare,
Ev'n he it was, concerning whom
we confidently said,

Among the heathen we shal live
safe underneath His shade.

21 Daughter of *Edom*, well thou may'st
now glad and joyful be;
Thou that dwel'st in the Land of *Uz*;
but know, that even to Thee
The Cup of Vengeance shall pass through;
thou unto drunkenness
halt drink thereof, and unto shame
expose thy nakedness.

22 O *Zions* Daughter, of thy sin
is now accomplished
the punishment; He will no more
cause thee be captive led:
Daughter of *Edom*, for thy sin
He will now visit Thee;
thy manifold iniquities
bring to the Light will He.

Another of the same. N 1.

va **H**ow is the Gold now darkened!
The finest Gold thus chang'd so far;
The Temple-stones quite ruined
on top of each street poured are.

2 *Zions* dear sons, O how are they,
O finest Gold who were compar'd,

Esteem'd as pitchers made of clay,
Which are by Potters hands prepar'd !

13 Sea-calves to feed their young take care,
The breast they will not let them want :
But ah ! our women cruel are,
Like Ostriches that Deserts haunt.

14 The Sucklings tongue, for thirst, unto
His palat cleaves: young children cry
For bread ; but none there are who do
Impart the same for their supply.

15 They that have delicatly fed
Now in the streets are desolate:
They that with Scarlet fine were bred
Upon the Dung-hils now have fate.

16 My peoples Daughters underly
A punishment much more severe
Than *Sodom*, which was suddenly
O'rthrown, and no hand stay'd on her.

17 Her *Nazarites* much purer were
Than Snow, & than the milk more white
Their flesh than *Rubies* ruddier
Their polishing like *Saphir* bright.

18 Their face with blackness is so dy'd
Now in the streets they are not known
I he

Their skin like to a stick is dry'd,
And cleaveth fast unto the bone.

re, 9 More happy they the Sword hath slain,
t: Than they whose life to hunger yeelds;
For these are pierc'd with ling'ring pain,
Wanting the increase of the fields.

to, 10 Their hands to seeth their Children
The tender Mothers have imploy'd: (dear
o To them in stead of meat they were,
What time My people was destroy'd.

d 11 God hath accomplished His wrath,
On us His anger fierce hath pour'd;
A fire in *Zion* kindled hath,
Which its foundations hath devour'd.

7 12 Kings of the earth, and all that do
Dwell in the World, believed not,
That th' adversary should into
er. *Jerusalem's* Gates have entrance got.

ite 13 Because her Prophets guilty are,
And Priests, of much iniquity;
Who bloud of just men did not spare
To shed in her abundantly.

'd 14 Like blind men to and fro they went
w Thorow the streets, and were so much
he

Defil'd with bloud of th' innocent,
That men their Garments could not touch.

15 They cry'd to them; go, go, unclean,
Go, touch not; so they hy'd away
And stray'd: they' mongst the heathen then
Said, these men could no longer stay.

16 Gods anger hath them scattered,
He will no longer them regard:
Priests faces they not honoured,
And Elders favour'd not nor spar'd.

17 Our eyes as yet have fail'd, while we
Lookt for an help that did deceive;
We watcht with care, if we might see
A Nation come, that could not save,

18 They hunt our steps, we cannot go
Now in our streets: Our end is nigh;
Our days fulfilled are; for lo,
Our end is come assuredly.

19 In swiftnes our pursuers do
The Eagles of the Air surpass:
They on the hills did us pursue,
Way-laid us in the wilderness.

20 The Lords Anointed one, whose shade
Gave us some breathing to revive,
Their

V. Song 5. of Jeremiah, Chap. 5. 151

h. Their pits have caught; thogh we had said,
Mongst heathens under't we shall live.

n, w 21 Daughter of *Edom*, that dost dwell
In Land of *Uz*, joy and be glad;
en The Cup to thee pass thorow shall:
Thou shalt be drunk and naked made.

n 22 Thy sins, O *Zion*, finisht be;
Thou shalt no more be captive led:
He will, O *Edom*, punish thee;
Thy sins shall be discovered.

we

SONG V. Chap. 5. 1.

ALL that is come on us, O Lord,
remember graciously:

Consider and behold, we pray,
what shame we underly.

2 Strangers our houses, Aliens
our heritage possess.

3 Our Mothers Widows are, and we
Orphans and Fatherless.

2.
4 For money we our water drink,
our wood is sold us dear.

5 We on our necks the heavy yoke
of persecution bear:

We labour and we have no rest.

heir 6 With *Egypt* we are made,

With *Ashur* also to agree,
to be supply'd with bread.

^{3.}
7 Our Fathers sinned have, and now
on Earth no more they are;
But we of their iniquities
the punishment do beare.

8 Ev'n servants base have over us
obtained the command :
And there is no man that doth us
deliver from their hand.

^{4.}
9 Our bread; with peril of our lives,
we gat in our distress;
Because of the destroying Sword,
which was in wilderness.

10 Our skin, through raging famine, like
an ov'n, was blackened.

11 In *Zion* wives, in *Judah's* Towns
the maids they ravished.

^{5.}
12 Princes are hang'd up by their hand :
the face of Elders grave

13 They did not honour. And the youths
to grind they taken have.

Under the Wood the Children fell,
their burdens were so great.

14 Young men have from their musick
and Elders from the Gate. (ceast,

15 Our

6.

15 Our hearts joy ceased is, our Dance
to mourning turned is.

16 The Crown's faln from our head; wo's
our sin hath caused this. (us;

17 For this our heart is faint, for these
our eyes are darkened:

18 For Zion mount, that's desolate; ;
the Foxes on it tread. .

7.

19 Lord, Thou for ever art; Thy throne
all ages doth remain.

20 Why dost Thou us forget always,
and leave so long in pain?

21 Lord, turn us, and we shall be turn'd:
our days of old restore.

22 For wilt Thou wholly cast us off,
and still be wroth so sore?

Additional Poetical Passages out of the same Prophet,
mostly of like Nature and strain, and relating to the
same Subject: Containing Lamentations, Complaints,
Instructions, Prayers, Penitentials.

Upon the two following La-
mentations.

THe faithful Messenger must wrath Denounce,
And threaten sinners, though he hate procure;
Yet cannot pity like a so, renounce:
The wreck foreseen his heart cannot endure.

The Doom he thund'reth out doth back rebound,
 And, like a Dart, his tender heart strikes thorow;
 A Floud-gate opening by so large a wound,
 Whence Sighs, Complaints and Tears do gush and flow:
 When men we see to their own ruine bent,
 We must bewail what we cannot prevent.

SONG VI.

Judahs Miseries and Desolations procured by their Sin,
 lively represented in a Lamentation of the Prophet
 over the same, seeing them, as if already accomplished,
 Jerem. 4. 19.

MY Bowels ! ah, my Bowels now !
 pain doth my heart oppress ;
 Mine heart within me makes a noise,
 I cannot hold my peace :
 For, Trumpets sound, th' alarm of war
 heard, O my Soul, thou hast :
 20 Destruction on Destruction cry'd,
 the Land laid wholly waste.

2.
 My Tents are in a moment spoil'd,
 my Curtains suddenly.

21 How long shall I the Trumpet hear,
 the Standard see shall I ?

22 Because my people foolish is
 for Me they have not known ;

They sottish Children are, in whom
 sound judgement there is none.

3.
 They to do evil have indeed
 of wisdom too much store,

But

But to do any good they have
no knowledge less or more.

23 I did behold the Earth, but lo,
it formless was and void :

The Heavens also, but from them
mine eye no light enjoy'd.

24 The mountains I beheld, and lo,
they trembled all with fear,
When all the little hills I saw,
they lightly moving were :

25 I lookt, and lo, there was no man ;
all birds of th' air were fled :

26 I lookt, and lo, the fruitful place :
a wilderness was made.

And, at the presence of the Lord,
the Cities thereof all
Were broken down by His fierce wrath,
which did upon them fall.-----

31 And I have heard the voice, as of
a woman travailing ;
And anguish, as of her that forth
her first-born Child doth bring :

Ev'n Sions Daughters voice, who doth
her hands, thus sobbing, spread,
Wo's me, because of murtherers,
my Soul is Wearied.

SONG VII.

A Lamentation of the Prophet,

Over the desperat Condition of the people in his time, in respect both of their Sins, and of their approaching Calamities. In two Parts. Part I. Jerem. 8. 18.

WHen as I would comfort my self
against prevailing grief;
Mine heart then waxeth faint in me,
and getteth no relief.

19 Behold, my Peoples Daughters voice,
and crying out for fear

Of those that in far Countreys dwell,
methinks that I do hear.

Is not the Lord, ev'n Zions King,
in her? why have they then

Incens'd me with strange vanities,
ev'n with their Idols vain?

20 The harvest time is overpast,
the Summer also gone;

But, that we shall yet saved be,
appearance there is none.

21 I for my Peoples Daughters hurt
am very sore distrest;

I am grown black, astonishment
hath wholly me possest.

22 No Balm, nor no Physitian
doth Gilead afford?

Why

Song 7. Jerem. 8. 18. & 9. 1. 157
Why's not my Peoples Daughter then
unto her health restor'd ?

Part. 2. Jerem. 9. 1.

OH that mine head were founts, mine
of tears a springing vein; (eyes
That day and night I might deplore
my Peoples Daughters slain.

2 Oh that I had a Trav'lers Lodge
within some Desert place;

That, so I might my People leave,
and from among them pass.

4
For they be all adulterers,
a staid companie

3 Of treach'rous men, who, like their bows,
do bend their tongues to lie :

But are not valiant for the truth
on Earth; for they proceed

From ill to ill, and Me to know,
saith God, they take no heed.

The Argument, of the following
purpose.

Here Heathnish Superstitions are condemn'd:
The Prophet warns their Customs vain to flee
How much their Idols are to be condemn'd,
Their worshippers how stupid Brutes they be.

How much advantage the people are,
who have the Living True God for their own;

Whom

*Whom with that filth'tis odious to compare,
In Majesty who brightly shines alone;*

*He arms his people with an Antidote
'Mongst heathens now to be dispers'd abroad :
Which he foreseeing sings a doleful Note,
And prays to moderat and divert the Rod.*

*When we to earthly dross our minds enslave,
Like grossest Idol-mongers we behave.*

*If Jacobs Portion were but rightly known,
His Light would soon all borrow'd Glory drown.*

S O N G V I I I.

A Poetical and very Pathetical Instruction concerning the vanity of Idols, compared with the Excellency of God, given for the use of His people, now shortly to be carried to Babylon, as a preservative against their being tainted with heathnish Superstition and Idolatry : the near approach of which Calamity is Denounced, Lamented and Deprecated by the Prophet Jer. 10. 1. In two Parts ;

Part I. The Instruction, Jer. 10. 1.

*Hear the word which the Lord speaketh
unto you, O house of Israel. v. 2.*

LEARN not the heathens way, saith God;
and be not ye dismay'd,
When signs of Heav'n ye see, whereat
the heathen are afraid.

3 For vain the peoples Customs are :
for one a tree doth cut

Out of the wood : the workmans axe
some shape on it doth put.

With

^{2.}
4 With Silver and with Gold they deck
and cover it above;

With nails and hammers fast'ning it,
that so it may not move.

5 They as the Palm-tree upright are,
yet speak they nothing tho;

They altogether must be born,
because they cannot go.

^{3.}
Be ye not then afraid of them;
for they can do to you

No hurt, and nothing is in them,
whereby they good can do.

6 Forasmuch as none is like Thee,
JEHOVAH still the same;

For Thou art very great, in Might
exalted is Thy Name.

^{4.}
7 O Thou that art the Sovereign King
of Nations, who is he

That would not fear Thee? for it doth
pertain alone to Thee.

For why, among the wise men all
of Nations that are,

And in their Kingdoms all none is,
who may with Thee compare.

^{5.}
8 That they are brutish altogether
and foolish, is most plain.

To,

To teach men to fall down to Stocks,
is Doctrine false and vain.

9 From *Tarshish* Silver spread in plates,
From *Uphaz* Gold is brought,
Which after by the Crafts-mans work,
and Founders hands is wrought.

6 5

With Cloth of blue and purple fine
they cloath them bravely then :
What are they all, when all is done?
the work of cunning men.

10 O but *JEHOVAH* He is God,
th' Eternal Verity ;
The Living God, who reigns as King
throughout eternity.

7.

When He is wroth, He makes the Earth
to tremble all for fear ;
His anger fierce the Nations
not able are to bear.

11 The gods that made not Heav'n & Earth
(to them thus shall ye say)
From Earth & from below these Heavens
shall perish quite away.

8.

12 The Earth His Power hath made, the
His Wisdom stablished, (World
The Heav'ns by His Discretion
He over us hath spread.

13. When

7. Song 8. *A Denunciation*, Jer. 10. 2. 161

13 When He is pleased to send forth
His all-commanding voice;
Then in the Heav'ns a multitude
of waters make a noise.

9.
He from the ends of all the Earth
makes vapours to ascend;
With rain He lightnings makes, & wind
doth from His Treasures send.

14 Each man in knowledge brutish is:
the graven Image brings
Shame to each founder: meer deceit
are those poor molten things.

10.
15 No breath's in them. They'r vanitie,
the work of minds misled;
Which shall quite perish, when their time
is to be visited.

16 Not like them *Jacobs* Portion is;
for He all things did frame:
Israel is His Heritage,
the LORD OF HOSTS His Name.

Part 2. *The Denunciation, Lamentation*
and *Deprecation*, vers. 17.

TRuss up thy wares, out of the Land
thy merchandise must cease,
Thou that securely dwellest in
the fortified place.

18 For

18 For lo, the Lands inhabitants,
ev'n at this once, saith God,
I will sling out and them distress,
that they may find the Rod.

12.

19 Ah! wo's me for my hurt, my wound
is grievous; but, said I,
This is a Grief, I therefore must
indure it patiently.

20 My Tabernacle spoiled is,
my Cords all broken are:
My Children are gone forth of me,
and do no more appear.

13.

To stretch my Tent out any more
remaining there is none;

Nor yet to set my Curtains up —
now have I any one,

21 For why, the Pastours brutish are,
they have not sought Gods Name;
Hence prosper shall they not, their flocks
shall scatt'ed be from them.

14.

22 Lo, News come hote out of the North,
great stirrings there, to lay
All Judahs Cities desolate,
a place for Dragons stay:

23 That mans way is not in himself,
O Lord, well do I know;

Nor

V. Song 8. Deprecation, Jer. 10. 17. 163
Nor in the man that walks, to guide
his steps, when he doth go.

15.

24 Correct me, but with Judgement, Lord,
not in Thine anger hot;
Lest I be quite diminished,
and unto nothing bro't.

25 On heathens pour Thy fury out;
that know Thee not at all,
And Families, which have no care
upon Thy Name to call:

16.

For these have Jacob eaten up,
devouring cruelly;
They have consumed him, and made
his dwelling waste to ly.

Upon the following Lamentation and
Prayers.

Burdens well may be call'd these Prophecies,
whose full weight is at last the wickeds part;
which, while they cast with scorn, the first weight lys
upon the Prophets and the Faithfuls heart.

This they by Pray'r disburden and by Tears,
Confessing their own sin among the rest:
They use Faiths weapons, and express their fears
For Gods dear Name and Zions Interest.

which, though for people wilfully mis-led
By Prophets false, they prove of none effect:
with fruitless hopes are neither of them sed;
Those He doth own, whilst these He doth reject

164 *A Lamentation, Confession, Book IV.*

*When He doth smite, yet teach to mourn and pray,
The end is hopeful, where He points the way.*

S O N G IX. *In two Parts.*

PART 1. A grievous Dearth by reason of Drought Represented and Lamented, together with the Prophets Confession and Supplication, in his own and in the peoples Name thereupon, Jerem. 14. 1.

The word of the Lord that came to Jeremiah concerning the dearth. 2.

JUDAH doth mourn, the Gates thereof do languish, they are growne Black to the ground; *Jerusalem* her cry is upward gone.

3. Their Nobles sent their little ones, to water-pits they came;
With empty vessels they return'd,
which filled them with shame:

2.
Because they found no water there,
they were abashed sore;
Their heads for very shame and grief
they covered therefore.

4. Yea sith the ground is chapt, because
no rain on Earth did fall;
The plowmen were asham'd, their heads
they covered withall.

3.
5 The Hind brought also forth her young,
and calved in the field,

And

And then forlook the same, because
the Earth no graſs did yield.

6 Wild Affes ſtood on places high,
they ſnuffed up the wind,

Like Dragons; yea their eyes did fail,
whiſt they no graſs did find.

4.

7 O Lord, though our iniquities
againſt us witneſs bear;

Yet do it for thine own Names ſake,

O Thou our God moſt dear.

For our backſlidings, we confeſs,
are greatly multiply'd,

Committing ſins againſt Thee, we
have foully turn'd aſide.

5.

8 O Thou the *Hope of Iſrael*,

his Saviour, when he

In trouble is; why in the Land

a ſtranger ſhouldeſt Thou be?

V Why ſhouldeſt Thou be as a man
in a way-faring plight,

V Who doth no more but turn aſide
to tarry for a night?

6.

9 V Why, as a man aſtonied,
ſhouldeſt Thou Thy ſelf behave;

And as a mighty man, who yet
not able is to ſave?

Yet

Yet notwithstanding Thou, O Lord,
art still in midst of us,
And we are called by Thy Name;
O do not leave us thus.

PART 2. This Prayer being rejected, so far as concerned the body of that people, who with their Prophets that misled them are heavily threatened; The Lord doth dictate the following *Lamentation* and *Prayer*, to represent further to their view, the sadness of the ensuing Calamities, and to comfort His own, by putting words of Complaint and Prayer in their mouth to plead with Him, *vers.* 17.

O Let mine eyes run down with tears,
both in the day and night,
And let them not desist; but still
remain in mourning plight:
For why, the Virgin Daughter of
my people (ah for wo!)
Is broken with so great a breach,
and very grievous blow.

^{2.}
18 Go I into the fields, behold
those whom the sword hath slain;
The City enter I, lo such
as famine holds in pain:
Yea both the Prophet and the Priest,
each wand'ring from their own,
Do go about into a Land,
wherein they are not known.

^{3.}
19 Hast Thou rejected *Judah* quite?
Loaths Thy Soul *Zion* hill ?

Why hast Thou smitt'n us, and there is
no healing of our ill ?

Ve have been looking long for peace,
and yet no good have found ;

And for a time of health, but lo,
our trouble doth abound.

^{4.}
20 Our wickedness, our fathers sin,
O Lord, we do confess ;

For we against Thee sinned have
by our rebelliousness.

21 Abhor us not for Thy Names sake,
expose Thou not to shame

Thy Glorious Throne ; Thy Cov'nant
with us break not the same. (mind,

^{5.}
22 Can any of those Idols vain,
by Gentiles blind ador'd,

Cause it to rain on us ? or can
the Heavens Show'rs afford ?

Art Thou not He, O Lord our God,
that dost it ? therefore we

Vill wait on Thee alone ; for all
these things are made by Thee.

Upon the two following Complaints and
Prayers.

IS this a Prophets Life, a man of strife,
The Butt of Malice, drown'd in tears?
Yet he hath Joys, as well as cares and fears.
This doth his heart uphold, and make him bold;
His following Gods Call and Cause;
Gods constant Zeal for His own Name & Laws.
Bethese a Pastors fashions? as rul'd by passions,
To quarrel God for word or deed?
And call for Wrath, where he should interceed?
But mark his great tentations, his sore vexations,
Causeless pursu'd in life and fame:
Such usage might disturb a constant frame.
See how he pray'd for those, his wicked foes,
Till thrise discharg'd to seek thir good:
Doth this betoken a revengeful mood?
'Tis a declining age, when mens mad rage
At Pastors faithful freedom vents;
And makes them stuff their Pray'rs with such com-
He who th'oppressed hirelings crying hears, (plaints
Much more regards His servants sighs and tears.

SONG X.

A Prayer and sad Complaint of the Prophet, being oppressed and vexed with the persecutions and reproaches of wicked men for his faithfulness in the discharge of his Office, Jerem. 15. 15.

LORD, Thou my case know'st fully
O mind and visit me; (well;
Of those that do me persecute
my just avenger be:
And in Thy great Long-suffering
O take me not away. Tha

That I have born reproach for Thee
take knowledge, I Thee pray.

^{2.}
16 Thy words by me were found, & them
with chearfulness I ate:

My heart with gladness and with joy

Thy word did recreate.

For why, O Lord the God of Hosts,

I'm called by Thy Name.

17 In mockers meetings sat I not.
nor made I mirth with them.

^{3.}
I did, because of this Thine Hand,
make choice to sit alone;

Sith Thou hadst filled me so full
with Indignation.

18 Why is my pain perpetual?

my wound, O why is it

Of deadly nature, such a one
as will no cure admit?

^{4.}
Wilt Thou be liar-like to me?

O wilt Thou be indeed

As waters that unstable are,
and fail in time of need?

SONG XI.

Another Prayer of like-nature, Jer. 17. 12.

AN excellent and glorious Throne,
A most eminent and hy,
Ev'n from its first beginning, is
our place of Sanctuary.

13 But, Lord, the Hope of *Israel*,
all shall ashamed be
Who do forsake Thee, and all those
that turn away from Me;

^{2:}
They shall be written in the Earth;
sith they forsake the Lord,
Who is the well of waters, which
still live and life afford.

14 Lord, heal me, and I shall be heal'd;
do Thou me save and raise
From trouble; so I shall be sav'd:
for Thou art all my Praise.

^{3.}
15 The Lords word, where is it? behold,
in scorn to me they say;
And, that we may know what it is,
now let it come, we pray.

16 But as for me, I have made haste
no further, then to be
A Pastour following Thy call,
it is well known to Thee.

4.

Nor yet did I the wofull day
desire should come to pass:
That which proceeded from my lips
was right before Thy face.

17 Be not a terrour unto me,
I do Thee humbly pray;
For Thou my Refuge and my Hope
art in the evil day.

5.

18 As for my persecuting foes,
let them confounded be;
Be they dismayed; but let not
these ills befall to me.
Upon them do Thou bring the day
of their Calamity;
And with a double breach do Thou
destroy them utterly.

For a Close to this BOOK, Take out of this same Pro-
phet, two short, but sweet Penitential SONGS
holding forth the Back-sliders Repentance, with Gods
kind entertainment thereof.

— Upon the two following Songs.

THE Lord so much offended and so great,
yet reck'neth it for no disgrace
To stoop His wretched Rebels to intreat
His Love and Friendship to embrace.

But yet he must do more, He moves the heart;
 which, when once touch'd, it doth revive:
 Faith Love, Shame, Grief, how all they teach their
 until it fix, where it must live? (part,

A ready heart for Him had we,
 O what an heart for us hath He!
 How welcome then is such a guest?
 The humbled Convert He will feast.

SONG XII.

Back-sliding Israels Repentance, and returning to God
 upon His Call, foretold, and sweetly represented;
Jerem 3 21.

A Voice discerned is and heard
 Upon the places hy,
 Weeping and Supplications
 of Israels progeny:
 Because that they perverted had
 their way, and turn'd aside;
 And put out of their memory
 the Lord their God and guide.

2.

22 Backsliding children, O return:
 I'll health to you impart
 From your backslidings. Lo, we come;
 the Lord our God Thou art.

23 From hills and mountains multitude,
 sure, help is sought in vain:
 Sure, Israels Salvation doth
 in God our Lord remain.

24 For

3.

24 For from our youth shame hath de-
our fathers labours all; (vour'd
Yea ev'n their Daughters & their Sons,
their flocks and herds withall:

25 We therefore in our shame ly down,
and our Confusion

Doth, as a Garment, cover us;
for we have sin'd each one;

4.

We and our fathers from our youth,
rebell'g, to this day,
Against the Lord our God, whose voice
we car'd not to obey.

SONG XIII

Ephraim's Repentance noticed, graciously accepted and
kindly entertained by the Lord, *Jer. 31. 18.*

E *Phraim* making thus his mone,
with pleasure I did hear;
Thou hast chastised me, and I
Thy chastisement did bear,
Much like a young untrained ox:
O turn me, therefore, now;
And I shall turned be; for why,
the Lord my God art Thou.

2.

19 Sure, after I was turn'd, I did
repent unfeignedly;

H 3

And

And after I instructed was.

I smote upon my thigh:
I was ashamed, yea I was
fill'd with Confusion;
Because I the reproach did bear,
which I in youth brought on.

20 Is *Ephraim* my ^{3.} dear Son? a Child
in whom I pleasure take?
For earnestly I mind him still,
since I against him spake:
My Bowels, therefore, are for him
affected vehementlie;
I mercy will to him, saith God,
extend assuredlie.

The End of the Fourth Book.

Spi.

(175)

Spiritual Songs.

The Fifth

B O O K

Taken out of the BOOKS of

D A N I E L

and the smaller

P R O P H E T S.

*Translated into English Meeter, and fitted to
be Sung with any of the common Tunes
of the Psalms.*

The Number, Titles, and Order of the SONGS, the following Page will shew.

Psal. 106. 6. We have sinned with our Fathers, we have committed iniquity, we have done wickedly.

Psal. 102. The Title, A prayer of the afflicted; when he is overwhelmed, and poureth out his Complaint before the Lord.

Zechar. 2. 10. Sing and rejoice, O Daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. 11. And many Nations shall be joined to the Lord in that day, and shall be My people, and I will dwell in the midst of thee...

Edinburgh, Printed by the Heir of Andrew Anderson,
Printer to His most Sacred Majesty, Anno DOM. 1686.

The Songs contained in this Book, are as follows ;

Song

- I The Confession and Prayer of Daniel, Chap. 9. Vers. 4.
- II. The returning Backsliders mutual Exhortation and Encouragement, Hos. 6. 1.
- III. An Invitation of Israel to Repentance, with Instructions and Promises to the Penitent, Hos. 14. 1.
- IV The Song of Jonah, Chap. 2. 1.
- V The Churches Complaint and Comforts, Prayer and Exultation in God, Micah 7. 1.
- VI Habakkuks Complaints, and the Lords Answer, Hab. 1. 2. and 1. 12. and 2. 1.
- VII Habakkuks Song, Hab. 3. 1.
- VIII A Song of Joy and Praise, Zeph. 3. 14.
- IX A Song of like nature, Zech. 9. 9.

Spiritual

(177)

Spiritual Songs.

BOOK V.

Taken out of the BOOKS of *DANIEL*
and the smaller Prophets.

Upon the Confession and Prayer of *DANIEL*.

A Man exalted unto high degree,
Court'd by Monarchs, and their Courts envy;
In Zions case yet, how concern'd! we see
Fasting in Sackcloth for her misery.

A Favourite of God, to whom alone
Some of Heav'n's choicest secrets He doth trust,
Yet, humbled at the footstool of His Throne,
Lyes as a guilty sinner in the Dust.

He stoops to Justice, yet for Mercy looks;
Pleads guilty, yet a Cov'nant-state doth press:
With visions us'd, yet slight's not Scripture books:
Assur'd oth' event near, yet prays no less.

Had still the Church such friends in Court, then she
With God and men in better case would be.

Did we more use such humbling exercise.
Our blessed in comes would the higher rise.

SONG I.

The Confession and Prayer of Daniel, knowing the ap-
proaching end of the Captivity, Dan. 9. 4.

And I Prayed unto the Lord my God, and
made my Confession, and said,

O LORD, the great and dreadful God,
wh) Cov'nant keeps alway,

And Mercy to them that Him Love,
and His Commands obey :

5 Sin and iniquity we have
committed wickedly,

And by departing from Thy Laws
have done rebelliously.

2.

6 Nor to Thy Prophets heark'ned we,
who spake at Thy Command
Unto our Fathers, Princes, Kings,
and People of the Land.

7 Lord, Righteousness belongs to Thee;
but, as it is this day,
Confusion of face to us,
to *Judahs* men, I say ;

3.

Th' indwellers of *Jerusalem*,
all *Isra'l* every where,
Through Countreys whither, for their sin,
Thou draw'st them far and near.

8 Lord, shame of face belongs to us,
our Fathers, Princes, Kings ;
For we against Thee sinned have
by many trespassings.

4

9 Forgiv'nesses and Mercies do
to God our Lord belong ;
Though we, against His Majestie
rebellling, have done wrong.

10 Nor

10 Nor have the voice of God our Lord,
to keep His Laws, obey'd ;
Which, by the Prophets whom He sent,
before our face He laid.

5.

11 Yea all *Israel* have transgress'd
Thy Law, and turn'd away,
That they might not unto Thy voice
their due obedience pay :
The Curse is, therefore, pour'd on us,
who sin'd against Him have,
The oath found written in the Law,
which God by *Moses* gave.

6.

12 The word which he against us spake,
and Judges of our Land,
To cause great evils come on us,
He hath made firm to stand :
So that upon *Jerusalem*
the thing is brought to pass,
Which under heav'n hath not been done
to any other place.

7.

13 This evil is all come on us,
as it is on record
in *Moses's* Law; yet made we not
our Pray'r before the Lord,
The Lord our God; that so we might
return at Thy Command,

From

From our iniquities, and learn
Thy Truth to understand.

14 Therefore the Lord hath watchful been
and brought on us the ill :

God's just in all His works, for we
did not obey His will.

15 And now, O Lord, who art our God;
and, with a mighty hand,
Did'st cause Thy people to go forth
from out of *Egypt* Land :

And to Thy self hast got renown,
as to this day is seen :

Of sin and of ungodliness
the workers we have been.

16 O Lord, according unto all
Thy Righteousness, I pray,
Thy hot wrath from Thy holy hill,
Thy City turn away :

Thy people and *Jerusalem*
into disgrace are brought

With all about us, for the ill
we and our Fathers wrought.

17 Thy Servants Pray'r and humble suits
our God hear, cause Thy face
Shine, for the Lords sake, on the wastes
of Thine own holy place.

Song I. Backsliders return **Hos. 6. 1.** 181

18 My God, incline Thine ear and hear,
lift up Thine eyes and see
The City called by Thy Name,
how desolate we be,
For we our suits do not let fall
before Thy holy Seat,
For any Righteousness of ours,
but for Thy Mercies great.

19 Lord, hear; Lord, graciously forgive;
Lord, do Thou bend Thine ear,
To hearken, and to do this thing;
O Thou my God most dear.
For Thine own sake, do not defer
to bring to pass the same;
For why, Thy City and Thy Folk
are called by Thy Name.

Upon the Back-sliders Return.

When sinners truly turn to God,
with a repenting frame,
They may well promise to themselves
all good things in His Name.

SONG II.

The Returning Black-sliders their mutual Exhortation and
Encouragement to Repentance, **Hos. 6. 1.**

Come, let us to the Lord return;
For He will health restore, Who

182 *The Back-sliders Invitation* Book V.

Who hath us torn : He gave the wound,
and will bind up our sore.

2 After two days He'l us revive ;
and ere the third day pass,
He'l raise us up again, and we
shall live before His face.

3 Then shall we know, and follow on
to know the Lord aright :
His going forth prepared is,
like to the morning light :
And, as the rain, the latter rain,
and former rain do fall,
Each in his season on the Earth,
so come to us He shall.

Upon the following Invitation and
Promises.

S In hath undone us. He says, turn
and speak. But dare we pray ?
He bids us. But we know not what ?
He tells us what to say.
But shall we speed ? Yes. He that calls,
and thus doth lead the way,
The riches of His Love and Grace
to Converts will display.
Knew we the gain of Godliness,
how great our loss by sin ;
His Grace we would not so keep out,
and let the tempter in.

*Alas ! whilst we by sin get so much harm,
That His sweet voice should not our hearts more charm.*

SONG.

SONG III.

The Lords Invitation and Instruction of Back-sliding Israel to Repentance, with many sweet promises to the Penitent annexed, Hof. 14. 1.

O Isra'l, to thy Lord return:
thy sin hath made thee fall.

2 Turn to the Lord, and taking words,
thus say to Him withall:

Take all iniquity away,
receive us graciously;

So we the Bullocks of our lips
will render thankfully.

3 ^{2.} Ashur shall not our Saviour be,
in whom we will confide;

Nor, seeking after forreign help,
will we on horses ride:

Nor will we to our handie-works
more say, our gods are ye:

Because the Orphan destitute
doth mercy find in Thee.

4 ^{3.} All their back-sliding I will heal,
I freely will them love:

For now Mine anger I from him
have caused to remove,

To Isra'l I will be as dew:
he, like the Lilie fair,

Shall

Shall grow; and spread his roots, as trees
in *Lebanon* that are.

6 His Branches also shall shoot forth;
and like the Olive-tree
Shall be his Beauty, and his Smell
as *Lebanon* shall be.

7 They shall again revive as Corn;
they shall grow as the Vine;
And, fitting in His shade, their Sent
shall be as richest Wine.

8 As for *Ephraim*, he shall say,
what have I yet again
With Idols any more to do,
that bring but grief and pain?
I heard and have observed him:
I'm like a green fir-tree,
And all the fruit that thou canst yeeld,
doth only flow from Me.

9 O who is wise? he of these things
shall understanding have:
And who is prudent? he of them
the knowledge shall receive.
For right the Ways are of the Lord;
the just shall walk in them:
As for transgressours, they shall fall
in stumbling at the same.

Upon *Fonahs* Prayer and Song.

A Servant fugitive, who fondly thought
To skulk away, his Master doth pursue;
He's taken napping in the storm, and brought
unto the Bar before an heathen crew.

Convict, sentenc'd by his own mouth to be
The Sacrifice to still the raging deep:

But wonder! Love and Justice do agree
Him to reprove, yet three days prisoner keep:

A Fish the Jailer is, her Gates the Jail,

A dreadful place an *Acelanda* Grave:

Yet there he lives, he prays, & do's prevail;

No wonder, this a Song of praise do enact.

Our Saviour bath a Type, and we a Mirror
That gives a sight of Life through death and terror.

SONG IV.

The Prayer of *Jonah* out of the Fishes belly, recorded
In a Song of praise, *Jonah* 2. 1.

Then *Jonah* Prayed unto the Lord his God
out of the Fishes bellie. 2. And said,

O Ut of my pressing strait I cry'd
to God, who did me hear:

Out of hells belly did I cry;

Thou to my voice gav'st ear.

3 For why, Thou me into the deep,
in midst of Seas hadst cast:

The floods me compass, all Thy waves
and billows o'r me past.

4 Then did I say, I am cast out,

quite banisht from Thy Face;

But

But I'll adventure yet to look

toward Thy holy Place,

5 The Waters, ev'n into the Soul,
did me encompass round :

The Depth about me clos'd, the Weeds
fast to my head were bound.

6 Unto the bottoms of the hills:

I went down sore agast :

Earth with her bars, for evermore,
did seem to hold me fast .

Yet Thou, O Lord, who art my God,
in mercy manifold,

Hast brought my life up from the pit,
ev'n from Corruptions hold.

7 The Lord I did remember, when
my Soul was faint in me ;

Into Thine holy Temple then
my pray'r came unto Thee.

8 Their mercy they forsake, who do
observe false vanities.

9 But I with voice of thanksgiving
to Thee will sacrifice.

That, which I vowed have to Thee
to pay I will take heed :

Salvation doth from God the Lord,
and Him alone proceed.

Upon

Upon the Churches Complaint, Conso-
lation and Exultation following.

IT is a Lamentable case, Too oft, alace !
A few good men left almost quite alone,
The general corruption to bemone.
God therewith mach provok'd applies Sharp remedies.
Wrath sin pursues, the Church doth seem the prey:
Now foes insult, as having gain'd the day.
The Saint thus double-wounded now, what shall he do ?
He's taught to stoop, in God to acquiesce ;
By Faith and Hope foes boastings to compeſce.
As sinners, He will make us grieve ; Yet us relieve.
His people doing wrong He'l not let go ;
Wrongs done them He will sharply punish tho
When sorrow pierceth, like a dart, The tender hearts,
Pour we it out to Him, He'l speak to it ;
Fetch comfort from His word, the score He'l quite
The Church for sin He lays fall low, yet makes to grow
After the greatest fall the highest rise :
After the darkest night the clearest skies.
To what this shall we attribute ? Here wonder mute !
A matchless God, in sin-o'rcoming Grace,
In promise keeping with the chosen Race.
This is the Churches highest Note
She hath to sing in every Lot.

SONG V.

The Churches Complaint of the paucity of good men and
general Corruption, against which, and all the Insul-
tings of Adversaries over her Calamities, She com-
forteth her self in God, is comforted by Him, Pray-
eth and is answered, Prophesieth the Enemies Con-
fusion, and finally with holy admiration exulteth
in His mercy and fidelity, Micah 7. 1. In six Parts,

1 *The Church complaineth and resolveth.*

WO's me; for it is with me now,
as when they gath'ed have
The Summer-fruits, as gleanings, which
they of the vintage leave:
For when I greatly did desire
my Soul to recreate
With best of early fruits, I found
no Cluster for to eat.

2 Good men are perisht from the Earth
'mongst men none upright are:

They all lay wait for bloud: each strives
his brother to ensnare.

3 That evil works they may promote
with both hands earnestly;
The Prince doth ask, the Judge pursues
for bribes, most shamelesly.

The great man shuns not to speak out
his hearts mischiefousness;

Thus each with other do wrap up
their shamefull businels.

4 The best of them is as a brier;
those that most upright are

More pricking than a thorny Hedge,
and catching are by far.

4.
The day Thy Watchmen have foretold
is coming speedily,
Thy visitation: now shall be
their sad perplexity.

5 Trust not a friend, your confidence
repose not in a Guide:

The Doors keep of thy Mouth from her
that lyeth by thy side.

6 For why, the Son will think no shame
the Father to despise:

Nor will his wife forbear against
his mother up to rise:

And thus, within a mans own house
his greatest en'mies are.

7 Hence will I look to God, and wait;
my Sav'our will me hear.

6. *a She Comforteth herself*

8 O Wicked Congregation,
that art mine enemy,

Against me do not thou thy joy
express thus boastinglie:

For though I fall, I shall arise;
and though that I do sit

In darksome case, the Lord shall be
a light unto me yet.

7.
9 The indignation of the Lord

I'll humbly bear; because

Against Him I have sin'd so much ;
untill He plead my Cause ;
And till He judgement execute
on my behalf : for He
Shall bring me forth to light, and I
His Righteousness shall see.

8.

10 This she shall then be made to see
that is mine enemy,
And shame shall cover her, who said
to me reproachfully,
O where is now the Lord thy God ?
I'll see her with mine eyes :
Now shall she be trode down as mire
upon the street that lyes.

9 3 *is comforted.*

11 What time thy walls are to be built,
ev'n in that self same day,
Shall such Decrees as griev'd thee be
removed far away.

12 That day, men from all quarters shall
come flocking in to thee,
From *Ashur* and the Cities which
well fortified be :

10.

They from the Fortrefs shall with Thee,
unto the River great,
From Sea to Sea, from Hill to Hill,
come and associat.

13 This

13 This, notwithstanding that the Land
shall desolate be made

Because of them that dwell therein,
ev'n for their doings bad.

11. 4 *Prayeth.*

14 O feed Thy people with Thy Rod,
the Flock which is Thine own

Thine Heritage, which solitarie
dwells in the wood alone,

In midst of *Carmel*; let them have
their pasture and their fold

In *Bashan* and in *Gilead*,
as in the days of old.

12. 5 *Is answered and Prophecies, &c.*

15 According to the days, when Thou
cam'st forth of *Egypt* land,

Things marvellous I'll make him see
performed by Mine Hand.

16 At all their might confounded much,
the Nations this shall see:

their hand they on their mouth shall lay;
their ears struck deaf shall be.

13.

17 They, like a Serpent, dust shall lick;
and trembling they shall peep

Out of their lurking-holes, like worms
upon the Earth that creep.

They, at the presence of our God,
shall much afrighted be:

They,

They also shall be made to fear
and stand in awe of thee.

¹⁴ 6 And Exulteth:

18 Who is a God like Thee, that doth
forgive iniquity,

And freely the transgression of
the Remnant passeth by

Of His own Heritage: for He
retains not still His wrath;

Because His mercy to bestow
a great delight He hath.

¹⁵

19 He will yet turn again, and will
to us compassion shew:

And He all our iniquities
will pow'rfully subdue:

Yea all their sins into the depths
Thou of the Sea wilt cast,

20 To *Jacobs* seed Thou wilt perform
Thy word unto him past;

¹⁶

The Mercy which to *Abra'm* Thou
by promise forth didst hold,

Which to our fathers Thou hadst sworn,
ev'n from the days of old.

Upon *Habakkuks* Complaints with the
Answer.

Injustice and Impiety,
When in the Church they over-grow;
The just oppress are apt to cry,

To vengeance, Lord, Thou art too slow.

But when, to make amends, He shews,
He means to use a forreign Scurge;
Then much affrighted at the news,
Ah That's a deadly Cure ! they urge.

Our peevish Sense takes soon disgust,
When He doth tread some uncouth path:
But, could we learn to stoop and trust,
His darkeſt ways prove clear to Faith.

Although Gods ſinning People firſt do smart;
The ſoreſt ſtroke comes as their en'mies part.

Mean while, He Faith and Patience doth commend,
Till He His work bring to its hopeful end.

SONG VI.

Habakkuks Complaints with the Answer. In three Parts,
Part 1. His Complaint of his own peoples wickedneſs.

Habak. i. 2.

How long wilt Thou not hear, O Lord
while I to Thee do call?

Whilſt I cry out of violence,
wilt Thou not hear at all?

3 Why ſhew'ſt Thou me iniquitie,
and mak'ſt me grievance ſee?

For ſpoiling, wrong and violence
before me ever be.

And there be ſuch, whoſe work it is
debates and ſtrifes to raiſe.

4 Hence judgement never doth proceed,
ſith Law and Right decays.

For why, the wicked compaſſeth
the righteous round about;

Per-

194 *Habakkuk's Complaints, Book V.*
Perverted Judgement, therefore, doth
from Judgement-seats go our.

Part 2. *His Complaint of the Chaldeans, the threatened Instruments of his peoples punishment, while he labours to strengthen his faith against the fear of imminent ruine,*
Hab. 1. 12.

ARt Thou not He that doth endure
still from Eternitie,
O Lord, My God, my Holy One?
therefore we shall not die.
For Judgement Thou hast set them, Lord;
and for Correction
Thou hast establisht them on Earth,
O Thou most Mighty One.

2
13 Thine Eyes are purer than that Thou
shouldst wickedness behold,
Nor canst Thou on oppression look:
Thy tongue why dost Thou hold,
When men deal most perfidiously,
and dost with silence see
The wicked swallowing up the man
that is more just than he?

3
14 Why dost Thou men as fishes make,
that swim in Sea or Stream
And as the creeping things, which have
no ruler over them?

15 They bring them all with Angle up,
and in their Net do take, And

Song 6. & answer, Hab. 2. 1. 195
And gather them up in their Drag;
then do they merry make.

^{4.}
16 Hence sacrifice they to their Net,
burn incense to their Drag:
Sith these do make their portion fat,
and fare so rich, they brag.

17 Shall they be, therefore, suffred thus
their net to empty still?

Shall they not spare continuallie
the Nations thus to kill?

*Part 3. The Answer of the preceeding complaint waited for
and receiv'd, Hab. 2. 1.*

UPon my watch I'll stand, and will
upon the Tower me set;
And will keep watch, untill I see
what answer I shall get,
Ev'n what the Lord to me will speak;
that I may furnisht be
An answer to return to him
that argueth with me.

^{2.}
2 The Lord then answer'd me and said,
the vision put in writ;
On Tables make it plain, that he
may run who readeth it.

3 For, yet for an appointed time
the Vision is ordain'd;

But at the end it shall speak out,
and with no lie be stain'd,

³
Although He seem to tarry long,
yet wait for Him, I say;

For He shall surely come at length,
and will make no delay. *Heb. 10.37*

4 Behold, in him that's lifted up
his Soul is not upright;

But he that just is, by his Faith,
shall live before His sight.

Upon the Song of Habakkuk.

From past Experience the Godly man,
Here, put to pray, his Soul doth fortifie:
When troubles rise to all the height they can,
The humbled Soul can sing and Prophecie.

Saints many various Notes are made to sing:
Fear lays them low, thence humble Pray'r proceeds;
Faith takes its turn, and still aloft doth spring:
Hope, maugre Fear, takes place, and Joy succeeds.

By Enterchange they often fall and rise;
But Faith with Hope, at last, doth gain the Prize.

SONG VII.

The Prayer of Habakkuk under deep apprehension of the
sore and long Calamitie threatened against his peo-
ple; through Faith, wrestling up against Fear, and
bringing forth the joy of Hope, Converted into a Song
of Praise, and put on Record for the Churches use in
like cases, *Habak. 3. 1.*

*A Prayer of Habakkuk the Prophet upon
Sigionoth.* (that is of mixed or vari-
ous Nature or Notes) 2.

JEHOVAH, I Thy Speech did hear,
and fear took hold on me:

O Lord, revive Thy work amidst
these years that troublous be:

Amidst these years, Thy wonted Love
be pleased to make known;

Remember, in the midst of wrath,
Thy Mercy to Thine own.

3 The Holy One from *Teman* came,
God came from *Paran* Hill. *Selah.*

His Glory covered the Heavens,
His praise the Earth did fill.

4 And as the Light His Brightness was,
and Rays from every side

Of Glory Darted forth; yet there
His power He did hide.

5 Dreadful devouring Pestilence
before His presence went,

Hot burning Coals went also forth
at His Commandment.

6 He stood and measured the Land;
He lookt but with His eye

Upon the heathen Nations,
and drove them quite away.

4

The Mountains, which all ages last,
then dissipated were ;

And the perpetual hills did bow :

His ways Eternal are.

7 The Tents of *Cushan* I did see
under affliction:

Of *Midians* land the Curtains were
in great Commotion.

5

8 Against the Rivers was the Lord
displeased in that day :

Or that Thine anger was against
the Rivers, can we say ?

And was Thy wrath against the Sea,
that Thou didst ride upon

Thine Horses and the Chariots
of Thy Salvation ?

6

9 Thy bow was quite discovered,
as Thou Thy promise gav'st

By Oaths renew'd unto the tribes, *Selah*.
the Earth with floods Thou clav'st,

10 The Hills Thee saw, and suff' red pain:
the water-floods past by :

The Deep then uttered his voice,
and lift his hands on hy.

7

11 The Sun and Moon stood still within
their dwellings: then with light Thine

Thine Arrows walked, and Thy Spear
with lightning shined bright.

12 Thou through the land Thy progress
with indignation great; mad'st

And in Thine anger Thou didst thresh
the heathen folk, like wheat.

8

13 Thou with Thy people wentest forth,
for their Salvation;

Ev'n for Salvation forth Thou went'st
with Thine Anointed One.

The head out of the wickeds house
to wound Thou didst not spare;

From the foundation to the neck
them wholly making bare.

Selah

9.

14 And of his village-men the Head
Thou with his slaves did'st pierce:

They did come out to scatter me,
much like a whirlwind fierce:

The poor in secret to destroy
was, as it were, their Game.

15 Thou with Thine horses trod'st the Sea
great floods an heap became.

10.

16 My Belly trembled, when I heard:
my lips then quivered:

And at the Voice, into my bones
corruption entered:

I trembled in my self, that I
 in troublous days might rest;
 When to the people He comes up,
 them with His Troops to waste.

11.

17 Although the Fig-tree blossom not,
 the Vines no Fruit shall yeeld,
 The labour of the Olive fail,
 no meat come from the Field:

Though Flocks be from the fold cut off,
 no Herd be in the stall;

18 I'll in the Lord be glad, in God
 my Saviour joy I shall.

12.

19 The Lord God is my strength, He'll
 my feet run speedily, (make
 Like feet of Hinds, and cause me walk
 upon my places hy.

*To the chief Singer on my stringed Instru-
 ments.*

Upon the two following Songs.

FOR a Coronis to this Part
 Take yet two Songs to cheer thine heart.
 where God directs and makes the Song,
 You need not fear to go along.
 His Love, His Christ, our Victories,
 Defence and great Deliveries,
 Provision, Restauration,
 In end compleat Salvation,
 All with Himself He gives with Joy:

To welcome Him should we be coy?
 Though such Songs seem reserv'd for Heaven,
 Not for this vale of Sorrows given;
 Yet Faith possession antedates,
 Heav'n's blessings all anticipates;
 Feeds Joy with Promises and hopes,
 Whilst tost on swelling Surges topps,
 These Songs are ordered for time;
 Heav'n's new ones need no help of Rime.

Then, mean while, make of these the best,
 Till thou in Heav'n meet with the rest.

SONG. VIII.

Wherein the Church is incited to rejoice and praise for
 her Salvation and Restauration, Zeph. 3. 14.

Sing, Zions Daughter, Israel,
 for joy lift up thy voice:

O Daughter of Jerusalem,
 with all the heart rejoice.

15 Thy judgements God hath tane away,
 thy foes cast out hath He:

God Isra'ls King amidst Thee is;
 ill thou no more shalt see.

16 That day, they to Jerusalem
 shall say, be not afraid:

Thine hands now let them not be slack,
 to Zion shall be said.

17 The Lord Thy God in midst of thee
 is as a Mighty one:

His mighty pow'r He will put forth,
 to bring Salvation.

15 Hall

³
He'll over thee rejoyce with joy :

He in His Love will rest :

His joy shall also over thee
with singing be exprest.

18 Those for th' assembly that are sad

I'll bring together yet,

Who are of thee, and burden'd are
with the reproach on it.

⁴
19 Lo, at that time, I'll ruine all
that thee afflicted have ;

I'll gather her that was driv'n out,
and her that halteth save :

And unto those My people I
will purchase praise and fame,

In every land, where formerly
they had been put to shame.

⁵
20 At that time, when I gather you,
I will bring you again :

For I will make to you a Name
and praise still to remain,

Among all people of the Earth ;
when I before your eyes,

Saith God, shall cause to be turn'd back
all your Captivities.

SONG IX.

When the Church is incited to sing and rejoyce for the
coming of *christ* and blessed fruits thereof, her Vi-
stories and Defence, with the Glory and Joy follow-
ing thereupon, Zech. 9. 9

O Zions Daughter, greatly joy;
lift up thy voice and sing,

O Daughter of *Jerusalem*;
behold, thy glorious KING,
Just, furnisht with Salvation,
and lowly, comes to thee;

Upon an ass, an asses Colt
you shall Him riding see.

2.

10 From *Ephraim* and *Jerusalem*
the horse cut off will I;

The Charet and the Battel-bow
I'll cut off utterly.

He to the heathen shall speak peace;
His Kingdom shall extend

From Sea to Sea, and from the Floud
unto Earths utmost end.

3.

11 As for thee also, by the Bloud
I of thy Covenant

Have freed thy Pris'ners from the pit
all water that doth want.

12 Unto the strong Hold, Prisoners
of Hope, then turn do ye:

I tell thee ev'n to day, that I
will double render thee:

4.

13 When I shall *Judah* bend for Me,
the bow with *Ephraim* fill;

Against thy sons, O Greece, have rais'd
thy sons, O Zion hill,

And made thee as a strong mans Sword,

14 *JEHOVA* shall appear
All over them; His arrow shall
go forth as Lightning clear.

The Trumper with a fixed sound,
the Lord God He shall blow;
And with the whirle-winds of the South
before them He shal go.

15 The Lord of Hosts shall them defend:
they shall devour the prey,
With sling-stones shall subdue, and then
drink lib'rally shall they.

They, as through wine, shal make a noise,
like bowls they shall be fill'd,
As th' Altar-corners are with bloud
of sacrifices kill'd.

16 Then, as His peoples flock, their God
shall save them with His hand;
As Crown-stones like an Ensigne rais'd
they shall be on His Land.

17 For, O how great His Goodness is!
how great His comliness!
Corn shall the youths, new wine the maids
make sing with chearfulness.

The End of the Fifth Book.

Spiritual Songs.

The Sixth and Last

B O O K.

Comprehending

The Songs of the New-Testament,

Together with

Some other sweet Evangelical passages
meet to be Composed into Songs, taken

out of Johns Gospel and the Epistles.

*Translated into English Meeter, & fitted to
be sung with any of the common Tunes
of the Psalms.*

Of the New-Testament-Songs the Second Edition Re-
vised and Corrected by the Author.

The Number, Order and Titles of the Songs, the next
Page will shew.

Matt. 26. 30. *And when they had Sung an Hymn, they went
out...*

Coloss. 3. 16. *Let the word of Christ dwell in you richly
in all wisdom, Teaching and admonishing one another in
Psalms and Hymns, and Spiritual Songs, singing with
grace in your hearts to the Lord. 17. And whatsoever ye
do in word or deed, do all in the Name of the Lord Jesus,
giving thanks to God and the Father through Him.*

Revel. 14. 3. *And they sung, as it were, a new Song before
the Throne, and no man could learn that Song, but the
hundred ~~thou~~ and four thousand. that were redeemed from
the earth.*

Edinburgh, Printed by the Heir of Andrew Anderson, Prin-
ter to His most Sacred Majesty, Anno DOM. 1686.

The Songs contained in this Book are as follows.

Song.

- I The Song of the Blessed V. Mary, Luke 1. 46.
- II The Song of Zacharias, Luke 1. 68.
- III The Good-news of our Saviours Birth, with the Song of the Angels thereupon, Luke 2. 8.
- IV The Song of Simeon, Luk. 2. 29.
- V. Christs farewell Consolations to His Disciples, out of John 14, 15. and 16. Chapters.
- VI His Directions and Encouragements, Joh. 15. 1. to 17
- VII His last Prayer with them, Joh. 17.
- VIII The Saints holy Triumph, Rom. 8. 31.
- IX. A Doxologie and Prayer for our richest Gospel-Blessings, Eph. 1. 3.
- X Another of like nature, Eph. 3. 14.
- XI A Thanksgiving for our blessed hope, 1 Pet. 1. 31.
- XII Gods Love manifested in the coming of Christ, The Certainty and blessed Fruits thereof pickt up out of the 1 Epistle of John.
- XIII. An Invocation of the blessed Trinity, with a Doxology to the Son, Revel. 1. 4.
- XIV A new Song to the Lamb upon His taking the sealed Book to open. Revel. 5. 5.
- XV A Song upon Christs dethroning of the Devil, Rev. 12. 10.
- XVI The Song of those that had got victory over the Beast, called the Song of Moses and the Lamb, Rev. 15. 3.
- XVII A Song of Praise for the Judgement of the great whore, Rev. 19. 1.
- XVIII The Song of the Innumerable Company before the Throne with the Blessedness of their Condition there, Rev. 7. 9.
- Six Short Gospel Doxologies, with the Gospel Benediction.

Spiritual Songs.

BOOK VI.

Containing

New-Testament-Songs.

Upon the four following Songs.

That glorious Day, which many long'd to see,
But saw not, yet believing did rejoice;
Now being dawn'd, no wonder some there be
This Morning welcoming with chanting voice.

Such inward Friends Grace then had most concern'd
In this great Mystery, the heavenly Quire,
With those by whom He made it be discern'd,
Each, as it were, to act their part conspire.

If Sun arising under Cloud did bring

Such Joy; now shining bright, should we not sing

SONG. I.

The Song of the blessed Virgin Mary, the Mother of our
Lord, Luke 10. 45.

And Mary said,

MY Soul doth magnifie the Lord.

47 My Sp'rit hath been most glad
In God, who is my Saviour;

48 For He regard hath had
Unto His hand-maids low estate;
for lo, from henceforth all

The generations yet to come
most blessed shall me call,

49 For

49 For He that is the Mighty One
great things surpassing fame
Hath done to me; and Holy is
His ever-blessed Name.

50 Yea through all generations
His tender Mercies are
Continued unto all those
that do Him truly feare.

51 He strength hath shewed with His Arm;
and He hath scattered
The proud by those devices, which
in their own hearts have bred.
52 Ev'n great and mighty Potentates
from Thrones cast down hath He,
And in their stead exalted them
that were of low degree.

53 The hungry with good things He hath
been pleas'd to satisfy:
As for the rich, He hath them sent
away without supply.

54 He reacht His helping hand unto
His servant Israel;
Declaring, that His Mercy great
He doth remember well;

55 Which to our fathers, long ago,
by promise He made sure,

To

Song 2. Of Zacharias, Luk. 1. 68. 209
To Abraham and to his seed,
for ever to endure.

SONG II.

The Song of Zacharias upon the birth of his Son John the Baptist. In two Parts, Luke 1. 67.

And his father Zacharias was filled with the holy Ghost, and prophesied, saying;

Part 1. A Thanksgiving for Christ, and the benefits we have by His coming, *v. f. 68.*

Blest be the Lord *Israels* God;
for He hath lookt upon
His people, in his love, and brought
to them Redemption.

69 An horn of saving health for us
He, in the family

Of His own servant *David*, hath
rais'd up most graciously.

70 As He before, by mouth of those
His holy Prophets, spake,
Which have been, since the world at first
did its beginning take :

71 That we should saved be from them
our enemies that are,
And from the power of all such
as hatred to us beare;

72 To

72 To bring to pass the Mercy, which
He did by promise grant
Unto our fathers, minding well
His holy Covenant,

37 The Oath which unto *Abraham*
our father He did swear ;

74 That He would grant us graciously,
that, being freed from fear,

4.
Sith from our foes hands we are sav'd,
75 we, all our life time, may
Before Him serve in holiness
and Righteousness alway.

Part 2. *A Propheſie concerning John
Baptist his office and work.*

AND thou the Higheſts Prophet ſhalt
be call'd, O Child; for lo,
The Lords ways to make ready, thou
before His face ſhalt go :

5
77 To give His people knowledge of
the great Salvation;
That of their ſins they may obtain
the full remiſſion;

78 Ev'n through the tender Mercies of
the Lord our God, whereby
The Day-ſpring hath us viſited
appearing from on by ;

79 Thoſe

ong 3. Good News, Luk. 2. 8. 311

6.

9 Those to enlighten that do sit
in darkness, and abide
in death's shade; and into the way
of peace our feet to guide.

SONG III. *Good News.*

Being the first glad Tidings of our Saviours Birth by an
Angel to the Shepherds of *Bethlehem*; Together with
the Song of the Choe or Company of Angels there-
upon, *Luke 2. 8.*

THe night our Lord was born, there
in fields of *Bethlehem* (were
Some Shepherds staying by their flocks,
and watching over them.

When, lo, the Angel of the Lord
hard by them did appear;
About them divine Glory shin'd,
which made them greatly fear.

²
O The Angel then did say to them,
fear not; for lo, I tell
Good News to you, which gladness great
shall bring to people all.

I For unto you a Saviour,
ev'n **CHRIST** the Lord of might,
in *David's City* is this day
brought forth into the light.

12 And

12 And this to you a Sign shall be,
that I the truth have said;
Ye'll find the Babe in swadling-cloths,
and in a manger laid.

13 Then, with the Angel, suddenly
a multitude appear'd
Of the Celestial Host, who thus
to praise the Lord were heard.

*To God in highest Heavens be
all Praise and Glory still
Peace be upon the Earth below,
and towards men Good-will.*

SONG IV.

The Song of *Simon* having the Babe JESUS in his arms,
Luk. 2. 28.

Then took he Him up in his arms and blessed God, and said, 29.

NOW dost Thou give Thy servant
tor to depart, O Lord, (leave
To his Eternal rest, in peace;
according to Thy Word.

30 Because that Thy SALVATION
these eyes of mine have seen;

31 Which hath before all peoples face
by Thee prepared been:

32 Which Thou hast for a light set forth,
the Gentiles to unvail, And

Song 4. Simeons Song, Luk. 2. 29. 213

And for to be the Glory of
Thy people Israel.

Another of the same.

NOW let thy servant go in peace,
according to Thy Word,
Because that Thy *SALVATION*
mine eyes have seen, O Lord :
Which Thou prepared hast before
the face of people all,
The Gentiles Light, and Glory of
Thy people Israel.

Upon the following farewell Consolations,
Directions and Prayer.

THIS God the blessed Trinity
The Father Son and Holy Ghost
How shou'd we love and magnify
who lov'd and saved us when lost ?
The Fathers Love did give the Son,
The Spirits dwells within our hearts.
The Sons engag'd Him to take on
Our sin, our curse and all our smart.

Now see a flood of Love and wonder:
Just going to drink our bitter Cup;
Yet poor souls loth with Him to sunder
Their drooping hearts stays to cheer up.

He promiseth Heav'ns dwelling place,
The Spirit His presence to supply:
To calm their Fears, His Love and Peace
He leaves to them in Legacy.

Then shews His peace how to maintain
Against all that can it annoy,

And

And how His Love to entertain
unto the fulness of their Joy :

That living in Him as the Root,
In Love join'd each to other fast,
They to His praise may bear much fruit,
Whilst with'rd sprigs away are cast.

Last, closing with an heav'nly Pray'r,
He His own Glory asked not,
But that His own might with Him share
In all He had. He did and got.

He names their good, their faults doth spare
with tender Love, in strain most sweet,
Commends them to His Fathers care,
Till they with Him in Glory meet.

Our Pattern and our Treasur's here
Our part therein would we then have,
Strive we of such the marks to bear,
For whom He did this pray'r conceive:
Sith all these things so much to us belong,
Will may we make them matter of our Song.

SONG V.

Our Lords Farewell Consolations to His Disciples before
His Passion. In three Parts.

Part I. Joh. 14. 1.

Let not your heart, oppress'd
with sorrow, troubled be ;
But, as ye do believe in God,
believe also in Me.

a Within My Fathers house
full many Mansions are ;
If't were not so, be sure that I
to you would it declare.

²
I, to prepare a place
for you, do go away ;

And if I go, that I a place
for you make ready may;
I'll come and you receive
unto my self, that ye
May, in that same place where I am,
together with Me be.

3.

4 Ye know the way as well
as whither I do go.
Whither Thou go'st we know not, Lord;
the way how can we know?
6 I am the Truth and Life.
I also am the Way:
None to the Father, but by Me,
to come adventure may.

Part 2. Vers 12. 4.

before
In truth I do you tell,
He that believes on Me
shall do the same works that I do,
and greater do shall he:
Because that I do go
unto My Father dear.
3 Whatever in My Name ye ask
I'll do it, do not fear;
That glorify'd may be
the Father in the Son.

14 Ask

14 Ask ye in My Name any thing,
by Me it shall be done.

15 If that ye do Me Love,
My Precepts keep do ye,

16 And My Request on your behalf
shall to the Father be.

6.

Another Comforter

He'll give unto you then,
That never may depart from you,
but still with you remain :

17 The Sp'rit of Truth, He whom
the World cannot receive;
For it no knowledge hath of Him,
nor doth it Him perceive.

7

But ye, far otherwise,
do know Him very well ;
Because He shall within you be,
and ever with you dwell.

18 I will not leave you still
in Orphan state to ly;
For though I go, yet I to you
am coming speedily.

8

19 A short while hence, the world
hath no more sight of Me ;
But you Me see, and sith I live,
so also live shall ye.

Song 5. Consolations, Joh. 14. 15, 16. 217
10 At that day shall ye know,
that in the Father I,
And you in Me, and that I am
in you assuredly.

9.
21 He that My Precepts hath,
and keepeth them with care,
Doth love Me, and My Father will
a love unto him bear:
I'll love him too and will
My self to him reveal.

23 For We will come to him, and still
with him abide and dwell.

10.
26 He whom the Father will
in My Name send to you,
The Comforter the Holy Ghost
all things shall make you know:
To your remembrance He
will bring My words each one,
Whatever I to you have said
for your instruction.

11.
C. 15. 26. This Comforter shall come,
which from the Father
Will send to you, ev'n He who is
the Sp'rit of verity?
Who from the Father doth
proceed; He shall of Me

218 *Christs Farewell,* *Book V*
C. 16. 13. Bear witness. And into all true
your Leader He shall be.

12. Part 3. Ch. 14. 27.

PEACE I do leave with you,
My Peace to you impart,
Not as the World doth: Let not fear
nor sorrow seise your heart.
C. 16. 33. My Peace you have, though
you in the world do bear: (trouble)
But I have overcome the world;
be, therefore, of good cheer.

Another of the same.

LET not your heart, oppress'd with grief
or fear, thus troubled be;
But, as ye do believe in God,
likewise believe in Me.

2 My Fathers House is stored well
with Mansions manifold;
If that it had been otherwise,
sure, I would have you told.

2.
That I for you make ready may
a place, I'm going now:

3 And sith I for that end do go,
I'll come again to you:

And I will surely you receive
unto My self, that ye

Song 5. *Consolations*, Joh. 14. 15, 16. 219

May, in that same place where I am,
for ever be with Me.

^{3.}
4 And ye do know the way as well,
as whither I do go.

5 Whither Thou go'st we know not, Lord;
the way how can we know?

6 I am the Way, I am the Truth,
the Life I am withall:

Unto the Father, but by Me
no man can come at all.

4. *Part 2. Vers. 12.*

g Surely, he that believes on Me
the works that now I do,
Because I to My Father go,
shall do, and greater too.

13 Whatever in My Name ye ask,
it shall be done by Me,
that so the Father in the Son
may glorified be.

^{5.}
4 Then if ye shall ask any thing,
confiding in My Name,
Do ye not doubt, but that I will
most surely do the same.

5 If ye do love Me, then to keep
My Precepts take good heed:

16 And with the Father I for you
by Pray'r will interceed:

6.

Another Comforter He shall
bestow upon you then,
That He may never from you go,
but still with you remain;

17 The Sp'rit of Truth, whom worldly men
cannot at all receive;
For they no knowledge have of Him,
nor do they Him perceive.

7.

But it shall not be so with you;
for ye shall know Him well;
For why, He shall within you be,
and with you still doth dwell.

18 I will not leave you Comfortless
as Orphans to remain;
But, though I go, yet speedily
I come to you again.

8.

19 A little while from hence, the world
hath sight of Me no more;
But you Me see, and sith I live,
ye still shall live therefore.

20 How that I in My Father am,
and that ye are in Me,
And I in you, shall at that day
well known unto you be,

21 W

Song 5. Consolations, Joh. 14. 15. 16. 221

9.

21 Whofo My Precepts hath and keeps
is he that loveth Me,
And he that loves Me, dearly lov'd
shall by My Father be.

I'll love him also, and to him
My self will manifest.

23 For We will come to him, and will
with him abide and rest.

10.00

26 The Comforter, Whom in My Name
the Father will send down,
The Holy Ghost shall teach all things
which should by you be known:

For He to your remembrance
will bring My words each one,
What ever I have said to you
for your instruction.

11.

C. 15. 26. This Comforter, when He is
which from the Father I (come
Will send to you, ev'n He who is
the Sp'rit of Verity,
He from the Father who proceeds,
shall testify of Me.

C. 16. 13. Likewise, into all truth He shall
your Guide and Leader be.

12 * Part 3. Chap. 14. 27.

PPeace I do leave with you, My Peace,
not as the world doth give,
I give to you. Let not your heart
then too much fear or grieve.

C. 16. 33. My Peace ye have, though in the
you tribulation bear : (world

But I have overcome the world ;
be therefore, of good chear.

SONG VI.

Our Lords farewell Instructions to His Disciples, and Encouragem^{ts} unto Fruitfulness and mutual Love in Union with Himself, John 15. 1.

THe true Vine I, the Husband-man
My Father cal'd may be.

2 Each branch in Me, that bears not fruit,
it take away doth He.

But that which beareth He doth purge,
that it more fruit may bear.

3 Now through the Word which I to you
have spoke, ye cleansed are.

4 Abide in Me, and I in you ;
else bear no fruit can ye,

No more than can the branch, unless
united with the tree.

Song 6. His Disciples, Joh. 15. 1. 223

I am the Vine, the Branches ye:
much fruit he forth doth bring
Who 'bides join'd with Me; for ye can
without Me do nothing.

3.
Such as do not abide in Me
are cast forth as a branch,
They with'ring gather'd are and burnt
in fire that none can quench.

7 If ye abide in Me, and if
My words in you abide,
What ever good thing ye will ask,
to you it shall betide.

4.
8 You My Disciples are indeed,
when ye in fruits abound;
And hereby Glory doth unto
My Fathers Name redound.
9 Ev'n as the Father hath Me lov'd,
a love to you I bear;
That ye continue in my Love,
see that ye take good care.

5.
10 In keeping My Commands ye shall
My Love still entertain;
As I My Fathers Precepts keep,
and in His Love remain.

11 The reason why these things to you
thus spoken are by Me,

224 Farewell instructions, &c. Book VI
Is, that My joy may dwell in you,
and yours fulfill'd may be.

⁶
12 This My express Commandment is,
that you do heartily
Love one another, as I have
you loved ardently.

13 No man to have had greater Love
hath ever yet been known,
Than that a man should for his friend
his life lay freely down.

⁷
14 I you acknowledge for My Friends,
if that ye careful be
To do all things, whatever are
commanded you by Me.

15 I henceforth servants call you not;
for servants do not know
What things their Master doth; but I
My Friends have called you:

⁸
For whatsoever things to Me
My Father hath reveal'd,
I have made known the same to you,
and nothing have conceal'd.

16 It is not ye have chosen Me:
but chosen you have I,
And you ordain'd, that ye should go
and bear fruit plenteously,

And

And that your Fruit should still remain :
that all that you require
The Father in My Name to do,
ye may have your desire.

SONG VII.

OUr Lords last Heavenly Prayer with and for His Disciples before His Passion : a Map of His Intercession, whom the Father hears always. Therefore these Petitions are to us as so many Promises, and the whole justly the matter of our Song, *Joh. 17. 1.*

These words spake Jesus, and lift up his eyes to Heaven, and said ;

MY Father, now the hour is come ;
Thy Son O Glorifie ;
That by Thy Son Thy Glory may
exalted be on hie.

As thou hast granted Pow'r to Him
o'r all flesh that He may
To all whom Thou hast giv'n to Him
eternal life convey.

And this now is eternal Life,
that men know Thee to be
Th' alone true God, and *Jesus Christ*
to have been sent by Thee.

I have Thee glorifi'd on Earth :
I finished have now

The work which Thou committedst haſt
unto Me here to do.

5 O Father, therefore, with Thy ſelf^{3.}
now glorify Thou Me
With that ſame Glory which I had,
before all time, with Thee.

6 To thoſe whom Thou out of the world
haſt giv'n Me, I Thy Name
Have maniſeſted: Thine they were,
and Thou didſt give Me them:

And they have kept Thy Word with care^{4.}

7 Now do they ſurely know
That all things which Thou gav'ſt to Me
from Thine own ſelf do flow.

8 For I the words of ſaving Truth
imparted have to them,
Which Thou didſt give to Me; and they
received have the ſame.

And they have known aſſuredly,^{5.}
that I came out from Thee;
And have believ'd this Truth, that Thou
moſt ſurely ſent'ſt Me.

9 I pray for them; but for the World
I do not intercede:

'Tis but for thoſe Thou gav'ſt to Me;
for they are Thine indeed.

6.

10 And all things that are Mine are Thine,
and that same right I claim
To all things that are Thine: and I
am glorifi'd in them.

11 Now, as for Me, I am no more
here in this world to be;
But these must yet be in the world;
and I do come to Thee.

7.

O Holy Father, those whom Thou
bestowed hast on Me
Keep, through Thy Pow'rfull Name, that
they may be one, as We. (so

12 While I was with them in the World,
I kept them in Thy Name:
Those that Thou gav'st me I have kept,
and none is lost of them:

8.

But he that to perdition
ordained was of old
Is lost; that so fulfill'd might be
what Scripture had foretold.

13 Now come I to Thee; and these things,
ere I the world do leave,
I speak, that they My joy fulfill'd
within themselves might have.

9.

14 Thy Word unto them I have given;
the world hath hated them: For,

For, as I am not of the World,
they are not of the same.

15 I do not pray that they tane home
out of the World should be;
But that they from the ill thereof
preserved be by Thee.

10.
16 Ev'n as I am not of the World,
not of the World are they.

17 O sanctifie them through Thy Truth,
Thy Word is truth alway.

18 As Thou hast sent Me to come down
into this World below;
So have I also sent them forth
into the World to go.

11.
19 And for their sakes it is, that I
My self do sanctify,
That sanctified by the Truth
they might be thorowly.

20 Nor do I pray for these alone;
but also for them all
Which, through the Word declar'd by
believe into Me shall. (them)

12.
21 That they all may be one, as Thou,
O Father, art in Me,
And I in Thee; so also they
all one in U may be.

Song 8. His Disciples, Joh. 17. 229

Whereby the World this Truth, that Thou
hast sent Me may believe.

22 The Glory also, which to Me
Thou gav'st, to them I give;

13.

That they may be, as We are, one :]

23 I in them, Thou in Me;

That join'd into one Body thus,
perfected they may be.

And by this means the World may know
that I am sent by Thee,

And that Thou hast a love to them,
as Thou hast loved Me.

14.

24 Father, it is My will, that they
whom Thou to Me hast given

May be admitted, where I am,

to be with Me in Heaven;

That they My Glory, which Thou giv'st
unto me, may behold :

For Thou hast loved Me, before
the world was put in mold.

15.

25 The World, just Father, knows Thee not
but known Thee well have I;

And that Thou hast Me sent, these men
have known for certainty.

26 And, as I have to them declar'd,
I will declare Thy Name;

That

That so, the Love Thou Lov'st Me with
may be, and I in them.

Upon the following holy Exultation,
Gospel-Doxologies and Songs.

Sltb Poesie and Melodie,
To men are Gifts of Nature, and of Grace,
which God was pleas'd to sanctifie:
For His own Worship and our Souls solace;
His Sp'rit the Church of old had stor'd
with holy Poems to shew forth His praise;
whose Terms and Matter did accord
unto the Dispensations of those days.

Yet were they ours, not theirs alone,
which Gospel did as well as Law contain:

Those sang our Mercies as their own;
More sweetly we, to whom they are more plain.

But are we not-provided for
with Gospel-songs, in Gospel-phrase to sing?

Nay, here we're furnisht with rich store;
That of His own Praise off'rings we may bring.

Now Gospel-grace unvail'd do we proclaim,
Since we with new and old may do the same.

S O N G VIII.

The Saints holy Exultation and Triumph over all that can
assault their peace and joy in their justified state, and
in God's love through Christ, Rom. 8. 31.

WHat shal we say to all these things?
if God be on our side,
Who ever shall against us be,
what ill can us betide?

32 He who, not sparing His own Son,
up for us all Him gave; VVil

V Vill He not with Him freely give
all things that we should have?

2.

33 Who shall charge those, with any thing
that Gods Electd are?

He that doth justifie is God:

34 Condemn them then who dare?
Christ He hath dy'd, yea rather is
arisen for our sake;

Who ev'n at Gods right Hand for us
doth Intercession make.

3.

35 Betwixt us and the Love of Christ
who shall make separation?

Shall persecution, or distress,
or any tribulation,

Sword, famine, peril, nakedness?

36 (as Scripture doth declare;
We all day kill'd, as slaughter-sheep,
for Thy sake reck'ned are.)

4.

37 Nay we, by means of all these things,
do come far to excell.

The greatest Conquerours, through Him
that loveth us so well.

38 Because that neither death nor life,
perswaded well am I;

Angels, nor whatsoever Power
or Principality,

Nor

Nor any present things, nor what
 may be suppos'd as future;
 39 Nor yet the greatest height or depth,
 nor any other creature
 Shall able be to separate
 (though all of one accord)
 Us from the Love of God, which is
 in *Jesus Christ* our Lord.

SONG IX.

A Doxologic or Thanksgiving for our richest Gospel-blessings, which we have through Christ: with a Prayer for obtaining the benefit of them; Ephes. 1. 3.

Part 1. *The Thanksgiving.*

THe God and Father of our Lord
Christ Jesus blessed be,
 Because with all His saving Gifts,
 enriched us hath He,
 Ev'n every Sp'ritual blessing, which
 in *Jesus Christ* the Head
 Giv'n and possessed, we of Heaven
 the partakers are made.

2.
 4 As He hath chosen us in Him,
 ere He the world did frame,
 In Love that we should holy be
 before Him without blame.
 5 Having predestinated us
 of free Good-will, that we

should

Song 9. Gospel-blessings, Eph. 1. 3. 239

Should to Himself, through Jesus Christ,
adopted Children be.

^{3.}
6 That all the praise might be unto
His glorious Grace alone,

Wherein accepted He us made
in His Beloved One.

7 In whom we, through His precious Bloud
have full Redemption,

Of all our sins, by His rich Grace,
the free Remission.

^{4.}
8 Which Grace He towards us hath made
abundantly to flow;

In that all Wisdom He on us
and Prudence doth bestow:

9 Having made known the Myserie
unto us of His Will;

That of His own Good-pleasure He
the purpose might fulfill:

^{5.}
10 That, when the times were fully come
prefix'd by His Decree,

In Christ all things in Heav'n and Earth
in one might gath'ed be:

11 In Him, I say, In whom it is
that we obtain a share

In that Inheritance, to which
we fore-appointed were;

As

6.

As He himself had purposed,
who worketh all things still,
According to the Counsel of
His own most holy Will :

12 That we should be unto the praise
of His most glorious Grace ;
Such *Jews* in special, who at first
on Christ their Hope did place :

7.

12 We *Gentiles*, likewise, who did hope
in Him, when we did hear
The word of Truth the Gospel preacht,
by which we saved are ;
Who also sealed are, when once
we do in Him believe,
With that same Holy Spirit, which
He promised to give ;

8.

14 The Earnest of our Heritage ;
till He us free and raise,
That blessed Purchase to possess,
unto His glorious Praise.

Part 2. The Prayer..

15, 16. Cease we not then still to give
and earnestly to Pray, (thanks,
That we may have true Faith, and Love
to all the Saints, alway.

17 Which

9.

7 Which, that they may the more abound,
the God of Christ our Lord

The Glorious Father, unto us

much of His Sp'rit afford,

The Sp'rit of Wisdom, and the Sp'rit
of Revelation,

Through which Himself may unto us
be savingly made known.

10.

18 And, having well enlight'ned Minds,
we may discern withall

To what an Hope we are advanc'd
by this His heavenly Call:

And how immense the riches are
of Glory shining bright

In that inheritance He hath

prepar'd for Saints in Light. Col. 1. 12.

11.

19 His Pow'r, to us-ward who believe
how great above all thought,

According to that Mighty Power,

20 Wherewith in Christ He wrought,

When He did raise Him from the dead,

and set Him gloriously

In Heav'nly places for to sit

at His right Hand on hy:

12.

21 Above all Pow'r, Might and Empire,
and Lordship, very far, And

And all, in this or th' other world,
by Names that named are :

22 And all things underneath *His* feet
hath to be subject made,

And over all things to the Church
hath giv'n *Him* to be *Head*:

^{13.}
23 For why, the Church is unto *Him*
His Body mystical;
Which is th' accomplishment of *Him*,
who yet fills all in all.

SONG. X.

A Prayer, with a Doxologie, of like Nature, Eph. 3. 14.

UNto the Father of our Lord
Christ Jesus, who doth give
The name to *His* whole Familie
in Heav'n and Earth that live,

16 Bow we our knees, that He would grant
out of *His* glorious store,

We inwardly may by *His* Spirit
be strength'ned more and more;

^{2.}
17 That *Christ* Himself, by means of Faith,
within our hearts may dwell;

That so, we being in *His* Love
rooted and grounded well,

18 May be enabled, with all Saints,
aright to comprehend

How

Song 10. Thanksgiving 1 Pet. 1. 3. 237
How far in Breadth, and Length, & Depth
and Height it doth extend:

^{3.}
19 To know withall Christs Love, by
all knowledge is surpast; (which
Untill with all Gods Fulness we
shall filled be at last.

20 To Him who, by His Pow'r which doth
work in us mightily,
'Bove all we ask or think can do,
ev'n most abundantly,

^{4.}
21 All Glory in the Church by Christ
to Him now rend'red be,
Through ages all, world without end,
Amen, Amen, say we.

SONG XI.

A *Doxology* or *Thanksgiving* for our blessed Hope through
Christ, 1 Pet. 1. 3.

THe God of our Lord *Jesus Christ*,
and Father blessed be,
Which, after His abundant Grace,
and in His Mercy free,
Hath to a firm and lively Hope
begotten us again,
By raising up of *Jesus Christ*
from death, when He was slain;

^{2.}
4 Unto a rich Inheritance;
which cannot rot or fade, And

And undefil'd, which in the Heavens
most sure to us is made ;

5 Who are, by Divine Pow'r through Faith
kept to that Glory bright,
Which in the last time ready is
to be brought forth to light.

3.

6 Wherein we greatly joy, though now
a short space sad we be,
Through manifold Temptations,
as He doth needfull see :

7 That so the Tryal of our Faith,
which thereby is promov'd,
More precious far than that of Gold,
(which, though in furnace prov'd.

4.

Yet is of nature perishing,)
to Honour found may be,
To Glory and to Praise, when Christ
revealed we shall see :

8 Whom, though we have Him never seen
we love most tenderly ;
In whom, though now we see not, yet
believing stedfastly,

5.

We joy with joy most glorious
above expression ;

9 Receiving of our Faith the end
our Souls Salvation.

SONG XII.

The Certainty of Gods Love manifested in the sending and coming of His Son *Jesus Christ*, with the blessed privileges, flowing therefrom, of our Redemption, Justification, Adoption, Sanctification and Glorification, to the Believers Wonder and Comfort, Acknowledged and Commended. *Picke up from among much more of the same rich stuff, contained in the first Epistl of John. in three Parts.*

Part 1. 1 Job. 1. 1, 2. &c.

THe Life, th' Eternal Word of Life,
which did subsist and rest

Still with the Father, hath been made
in our flesh manifest : *Job. 1. 14.*

That Life Eternal, thus reveal'd,
is unto us declar'd

By those who witness'd what they saw,
beheld, and felt, and heard.

^{2.}
3, 4. That, to fulfill our joy, we may
have fellowship with them

Who with the Father and the Son,
through Faith, obtain'd the same.

5 Now, they this Message heard of Him,
and shew'd to us withall;

That God is Light, and that in Him
no darkness is at all.

^{3.}
6 If we do say, that we with Him
have Fellowship, yet walk

In

In darkness ; we do not the Truth,
but utter lying talk.

7 But when we do walk in the Light,
as He in Light doth shine ;
With one another then we do
in fellowship combine :

4.
With this assurance, that the Bloud
of *Jesus Christ* His Son
Doth cleanse us from all guilt of sin
and sinpollution.

8, 10 For, if we say, we have not sin'd,
or that no sin we have ;
We give Gods word of truth the lie,
and do our selves deceive.

5.
9 But God most faithfull is and just,
when we our sins confess,
To pardon them, and us to cleanse
from all unrighteousness. C. 2,

These Truths are left us on Record,
not that we should be bold
To sin the more ; but that they may
from sinning us with-hold.

6.
And if that any man do sin,
then with the Father we
Have *Jesus Christ* the Righteous
our Advocat to be :

Song 12. *Just. and Adoption*, 1 Joh. 3. 1. 241

2 Who the Propitiation is
for sins, our Peace to make,
Not only ours, but all the worlds,
to Him who them betake.

7 Part 2: 1 Joh. 3. 1.

BEhold, how great and wonderful
a Love the Father hath
Bestow'd on us, that we who once
the children were of wrath, Eph. 2. 3
Should now be call'd the Sons of God:
we therefore are unknown
Unto the world; for they Himself
do neither know nor own.

8.

2 Lo, now we are the Sons of God;
and it doth not appear
Yet fully, what we are to be:
but this to us is clear;
That when He shall appear, we'll be
like Him in Glory bright;
For then we of Him, as He is,
shall have immediat sight.

9.

3 And therefore, every one that hath
this Hope in Him made sure,
Doth take great care to purifie
himself, as He is pure.

5 He was made manifest, we know,
our sins away to take,

L

Who

Who in Himself had none, although
He bare them for our sake.

10.

6 Then, whoso doth abide in Him
is not, what he had been ;
An evil-worker ; who is such
hath not Him known nor seen.

8 But such are of the Devil, by whom
sin in at first was brought :
Christ was revealed to destroy
what ill the Devil had wrought.

11.

9 He doth nor cannot practise sin,
who once is born again :
For being born of God, his Seed
doth still in him remain.

10 Who doth not righteousness is not
of God that is above ;
Nor yet is he who, *Cain*-like,
his brother doth not love.

12.

14 Because that we the brethren love,
we know that we are past
From death to life ; who doth not so,
Deaths-bands yet hold him fast.

16 Hereby perceive we Love, that H
His life gave willinglie
For us ; so for the brethren we
should not refuse to die.

ong 12. *Faiths certainty*, 1 Joh. 4. 14. 243

13.
4. 9. For God, that of His Love to us,
He lively proof might give,
His only Son sent to the world,
that we through Him might live.
Herein is Love, not that we had
first loved Him; but that
He loved us, and sent His Son
our sins to expiat.

14. *Part 3. Chap. 4. 14. & 5. 4, 5. &c.*

His they who saw have testifi'd,
that God the Father He
hath sent His Son, that of the VWorld
the Saviour He might be.
God dwells in Him and He in God,
and being born again,
He over all things in the world
doth victory obtain,

15.
Who doth with lively Faith embrace
and own the truth of this,
that JESUS is the Son of God.

6. This JESUS CHRIST it is,
who came by Water and by Bloud,
not by the one He came,
but both of these: The Sp'rit of truth
bears witness to the same.

16.

7 For Three in Heaven witness bear,
the Father, and the Word,
And Holy Ghost: These Three are One
in Essence and record.

8 Three also witness bear on Earth,
The Spirit, Water, Blood:
And these Three do agree in one,
their Witness to make good.

17.

10 He in himself the witness hath
who in the Son believes;

But he that God believeth not
the lie unto Him gives;

Sith he Gods Record of His Son
believeth not, to wit,

11 God hath giv'n us Eternal Life,
and in His Son is it.

18.

12 He, therefore, that hath not the Son
no life hath more or less;

But whoso hath the Son of God
all life he doth possess.

14 And we in Him this confidence
may harbour without fear,

Whate'r agreeing with His will
we ask, He doth us hear.

19.

15 And if we know He heareth us,
whatever we require;

song 13. and sweet fruits, 1 Joh. 5. &c. 245

18 We know that we the askings have
we did of Him desires;

19 Ev'n asking life for others too
that sin, but not to death:

20 He who commits that sin, no place
in our Petitions hath.

21 Now, he that's born of God, we know,
sins not to death; for such
to keep themselves by Grace, that them
the Devil cannot touch.

22 That we Believers are of God,
we know assuredly;

23 Whilst all the world, that are not such,
in wickedness do ly.

24 And we do know, the Son of God
is come, and doth bestow
an Understanding, whereby we
Him that is True may know:

25 And in Him that is True are we,
in *Jesus Christ* His Son.

26 His is the true God: Endless Life
is found in Him alone.

SONG XIII.

An Invocation of the blessed Trinity, with a Doxology to
the Son for the great benefits of Redemption, Rev.
I. 4.

Grace may we have & peace from God
O the Blessed One in Three, The

The *Father* who hath ever been,
 who is, and still shall be;
 And from the *Sevenfold-working-Spirit*
 which is before His Throne:
 5 Likewise from *Jesus Christ*, who is
 His Welbeloved Son,

2.
 The Faithfull Witness, and the *First-*
 begotten of the dead,
 And over kings that are on Earth
 who is the Prince and Head.
 Now unto Him that loved us,
 and throughly purify'd
 From all our sins in His own Bloud;
 6 And hath us dignify'd,

3.
 That we should Kings and Priests to God
 His Father still remain,
 Be Glory and Dominion
 for evermore. Amen.

Upon the following five Songs.

THE Christian Church hath, from her infancy,
 Still been assaulted by her Enemy,
 The Devil (with his whole train) in various forms,
 Red-dragon-like first, raising furious storms
 Of bloud and fire, in striving to maintain
 His Heathnish Kingdom, Christ was like to gain
 Pure soild; yet minding not to quit the field,
 He makes the Church her self new forces yield:
 Thus, using next his nature Serpentine,
 What could not batt'led be to undermine;

Song 14. A Song to the Lamb, Rev. 5.9. 247

He sows the seeds of Error and of strife,
Corrupting her in Doctrine and in Life,
By Baits of Pride, of Ease and worldly Gains,
A longer and more dang'rous war maintains.
By these he gets a woman bravely drest,
Well mounted on a stately none-such Beast;
Calls this Christs Spouse, though she a painted Whore,
And be a Monster; yet both rich and poor,
Kings and great Nations, wonder-struck, do pay
Him Homage, and bewitcht with her Array
And farded Beauty, from her hand drink up
Poison presented in a Golden Cup;
Wherewith mad-drunk they in requital drench
Their swords in blood of Saints her thirst to quench.
But Christ in them, mean-while doth overcome,
For them He gives all those their several Doom;
And knowing all before he hath to do,
Prescribes before their Songs of Triumph too:

Here then Christs worth and glorious victories
His Church is taught in Songs to solemnize.
Christs Triumphs well may Saints with Joy declare,
Since they therein obtain so large a share.

S O N G. XIV.

A new Song sung upon the Lambs taking the seven-sealed
Book out of the right Hand of Him that sat upon the
Throne. In three parts.

Part. 1. Sung to the Lamb, by the Pastors and whole body
of the Redeemed Church, represented by the four Beasts,
and twenty four Elders, Rev. 5.9, 10.

And they sung a new Song, saying,

THou only worthy art to take
the Book, which doth contain
Gods Counsels, and to open up
its Seals: for Thou wast slain,
And hast redeemed us to God,
by Thine own Blood alone, Out

Satan dethroned, Rev. 12. Book VI.
Out of each Family and Tongue,
People and Nation :

^{2.}
And Thou hast made us to our God
both Kings and Priests to be ;
And we shall reign, ev'n here on Earth,
by Thine own Grace, with Thee.

Part 2. By the Angels, Verse 12.

THe *Lamb* is worthy that was slain,
all Pow'r and Wealth to have,
Yea Glory, Honour, Wisdom, Strength,
and Blessing to receive.

Part 3. By every Creature, Verse 13.

^{3.}
ALL Blessing, Honour, Glory, Power
ascribed be alway
To Him that sits upon the Throne,
and to the *Lamb* for ay. *Amen.*

SONG. XV.

A Song for the Church upon Christs dethroning of the Devil with his Paganism and Persecution, when Christianity began to possess the Throne of the Empire, Rev. 12. 10.

And I heard a loud voice saying in heaven,

UNto His people now is come
Strength and Salvation,
The Kingdom of our God, and Power
of *Christ* his dearest Son :

For

Song 16. The Song of Moses, &c. 249

For why, th' Accuser is cast down,
that most maliciouslie,
Before our God, our brethren did
accuse uncessantlie.

2.
11 And over him the victory
they did at last obtain,
By vertue of the Bloud of *Christ*
the *Lamb* that once was slain,
And by the Word, to which they did
their Testimony bear;
For which their lives, ev'n to the Death,
unto them were not dear.

3.
12 Therefore, ye Heav'ns rejoyce, and ye
that dwell in them; but wo
To those that dwell upon the Earth,
and on the Sea; for lo,
The Devil is come down to you
most full of raging wrath;
Because he doth perceive that now
but little time he hath.

SONG XVI.

The Song of those that had gotten victory over the
Beast, called the Song of Moses and the *Lamb*, Rev:
15. 3.

L Ord God Omnipotent, Thy Works
are Great and Marvellous:

O Sovereign King of Saints, Thy ways
are True and Righteous,

4 Who shall not fear Thee, Lord? Thy
who shall not glorify? (Name

For Holiness to Thee alone
belongeth properly :

^{2.}
For Nations all shall come, and they
shall down before Thee fall ;

Because Thy Judgements just have been
made manifest to all.

SONG. XVII.

A Song of Praise for the Judgement of the great Whore,
and Enlargement of the Church, especially by the
Conversion of the *Jews*, following thereupon. Where-
in the whole holy Quire in Heaven and Earth concur,
each lending in, as it were, their Note, and singing
their several Part, *Rev. 19. 1.*

Praise ye JEHOVAH, and do ye
ascribe Salvation,

Strength, Honour, Glory to the Lord,
who is our God alone.

3 For true and right His Judgements are,
For He that Harlot great

Hath judg'd, which with her Whoredoms
corrupt the Earth of late. (did

^{2.}
He also hath His Servants blood
avenged at her hand.

Song 18. Whores Judgment, Rev. 19. 1. 25

3 O ALLELUYAH: now her smoke
for ever doth ascend.

4 Amen. JEHOVAH do ye praise.

5 Praise our God, praise Him all
Ye that His Servants are, and ye
that fear Him great and small.

6 Praise ye the Lord, for God the Lord
Almighty reigneth King:

7 Let us be joyful, and let us
with Exultation sing,

And give Him honour: for the Lamb
His Marriage-day most glad

Is come at length; and now His wife
her self hath ready made:

8 For it is granted her to be
array'd in Linen fine

Both clean and white, which Linen is
Saints Righteousness Divine.

9 O blest are they who with the Lamb
are called for to share

In this His glorious Marriage-feast!
These Gods true Sayings are.

SONG XVII.

The Song of the Innumerable Company of Redeemed
Saints and Martyrs (the glorious Angel joining with
them therein) before the Throne: Together with
a Description of the blessedness of their glorified Con-
dition in Heaven.

This

250 *Song of the blessed Company. Book VI.*

This, though related before the three last preceeding, yet falls naturally into the Order, wherein it is here placed.
Rev. 7. 9.

I O, what a great Assembly! which
can numb'ed be by none,
Of kindreds, Tongues and Nations all
doth stand before the Throne,
In presence of the Lamb, all cloth'd
in Garments white and long,
With Palms of Triumph in their hands,
and in their mouth a Song :

^{2.}
10 Which, with loud voice, they utter
saying, *Salvation* (thus,
To our God on the Throne who sits,
and to the *Lamb* His Son.

11 And Angels which surround the Throne
with all this glorious Train,
Prostrate before the Throne of God,
adore, and say, Amen:

^{3.}
12 All Blessing, Glory, Wisdom, Thanks,
Pow'r, Might and Honour be
Unto our God for evermore :

Amen, again say we.

13 But what are These! whence have they
(with wonder may be said) (come,
That are with thole white shining Robes
thus gloriously array'd?

14 Why

4

14 Why, these are they that have come
of tribulation great, (one
Which in the *Lamb's* Bloud washt their
and made them white and neat. (Robes,
15 Therefore, before the Throne of God
for ever now are they;
And in His Temple they *Him* serve,
not ceasing night and day.

5

And He in midst of them shall dwell
that sitteth on the Throne.

16 They shall not hunger any more,
and thirst they shall have none:
Nor shall the Sun upon them light,
nor any scorching heat.

17 The *Lamb* which is amidst the Throne
shall furnish them with Meat:

6

And unto Living Water-Springs
by Him they shall be led:

And God shall all their Tears wipe off,
none more their eyes shall shed.

Some

Some short Scripture-Expositions subjoyned by way of
Conclusion to the whole.

170

I. Rom. 18. 29, 36.

TO Him that is of pow'r to grant
to us stabilities,
According to Christs Gospel preachr,
wherein the Myserie
Kept secret since the world began,
revel'd is now made plain,
Compar'd with what the Scriptures of
the Prophets do contain;
Which, by expresse Commandement
of th' Everlasting God,
Ordained is to be made known
to Nations all abroad;
Whereby they may through Faith, become
obedient to His will:
To this God only Wise, through Christ,
be praise and Glory still.

II. 1 Tim. 1. 17.

TH' Eternal and Immortal King;
whom no mans eye can see,
God only Wise, Honour to Him
and Glory ever be.

III. 1 Tim. 6. 15, 16.

THe Blest and only Potentate,
who ruleth Sovereignly,
As King of kings, and Lord of lords;
who Immortality
Alone possesseth, and doth dwell
In most resplendent light,
Which no man can approach unto,
of Glory shining bright;
Whom no mans eye hath ever seen,
nor yet can see;
Whom and everlasting power
to Him ascribed be,

IV. *A Doxology with a Prayer, Heb. 13. 20, 21.*

NOW, He that is the God of Peace,
 that brought back from the dead
Jesus our Lord, who of the sheep
 great Shepherd is and Head,
 When by His Bloud He had confirm'd
 th' eternal Covenant;
 In each good work, to do His will,
 make perfect what we want,
 By working in us all that is
 well-pleasing in His eye,
 Through *Christ*: To whom all Glory be
 ascrib'd eternally.

V. *Jude, Verses 24, 25.*

NOW, unto Him that is of power
 us safely to preserve,
 By His own Grace, that we from Him
 may never fall or swerve,
 And to present us without fault,
 His glorious Face before,
 With joyfulness exceeding great
 to last for evermore:
 To God our Saviour only Wise
 be Pow'r and Majesty,
 With Glory and Dominion,
 now and eternally.

VI. *Revel. 4. 8, 9, 11.*

O Holy, Holy, Holy Lord,
 Almighty God, to Thee
 Which wast, and art, and shalt be ever,
 give praise and thanks do we.
 All Glory, Honour, Pow'r, O Lord;
 Thou'rt worthy to receive,
 Who for Thy pleasure mad'st all things
 from Thee they Being have.

The Gospel-Benediction in Name of the
Blessed Trinity.

2 Cor. 13. 14.

THe Grace of our Lord Jesus Christ
and God the Fathers Love,
With th' Holy Ghosts Communion
be with us from above. Amen

Otherwise thus.

THe Grace of Jesus Christ our Lord
the Love God bears to men,
The Holy Ghosts sweet Fellowship
be with us all. Amen.

The end of the Sixth and Last,
BOOK.

Laus Deo
Optimo Maximo.



